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REV. JAMES K. FRIEDRICH AND FRIENDS

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LETTERS

Promise to Give

TO THE EDITOR: The 1928 revision of the Prayer Book added to the interrogatories of the Confirmation Office one citing the first item of the "bounden duty as a member of the Church," viz.: "Do ye promise to follow Jesus Christ as your Lord and Saviour?"

The Joint Commission on Policy and Strategy now wants to add another, viz.: "Do ye promise to give regularly of your substance, according as God gives you ability, towards the maintenance and extension of the work of the Church?"

If this is not included in the present question (I think it is), then by all means let it go in. But let us be thorough and consistent, and put in all the items of the duty.

That is, insert in the Commission's proposed question, after "ability," the words, "and to pray and work"; and precede it by another question, "Do ye promise to worship God every Sunday in His Church, so far as may be possible for you?"

If Christians worshiped, prayed, and worked as they should, it would be unnecessary to ask them to give.

(Rev.) JAMES R. SHARP.

Nashville, Tenn.

TO THE EDITOR: In connection with the proposal to require of candidates for Holy Confirmation a promise that they will regularly contribute money to the Church, as a prerequisite for receiving the Sacrament, it should be considered, I think, whether or not such a condition involves the sin of simony.

(Rev.) BERNARD IDINGS BELL.

Providence, R. I.

The New Living Church

TO THE EDITOR: In THE LIVING CHURCH of October 2d, you ask "How do you like it?" I see no harm in the changes made, but I would see great harm if the dignified cover with which we are familiar is redesigned and a colored border or background used. I have remarked many times that the cover of THE LIVING CHURCH was good, and I sincerely hope it will not be changed.

HENRY S. ROBINSON.

Hope Valley, R. I.

TO THE EDITOR: Just a brief note to tell you that I think the new format is simply swell. Whoever thought up the idea of having an editorial comment at the end of significant news items hit on a honey, and I like those particularly. . . . You ask, in your editorial, about a change in the

cover. Yes, by all means. Get rid of the Gothic letters if you do nothing else!

BRONXVILLE, N. Y. E. SINCLAIR HERTELL.

TO THE EDITOR: You ask for comments on your new format. I have nothing to say, and I don't care.

But one new thing that I don't like at all is immediate editorial comment on news notes. Too much like Mr. Hitler: "You may read the above news item, but this is what you are to think."

And since when have we been praying to St. Michael?

BENJAMIN K. HOUGH.

Boston.

Editor's Comment

Since Old Testament days; e.g., "O ye Angels of the Lord, bless ye the Lord: praise Him and magnify Him forever." This canticle, commonly used in Morning Prayer, is one of the apocryphal parts of the Book of Daniel and has been in the Prayer Book "from the beginning."

TO THE EDITOR: The new format is a tremendous improvement. It apparently permits you to carry more news and is much easier reading. I hope you will continue this plan.

H. SHERIDAN BAKETEL.

Jersey City, N. J.

Marriage and Divorce

TO THE EDITOR: Since the example and teaching of the Eastern Orthodox Church have been frequently appealed to of late in support of the lax views and practices in regard to marriage and divorce embodied in the present proposed legislation before General Convention, perhaps you will permit me a few words on this subject.

The practice of the Eastern Churches is undoubtedly lax, and several grounds of divorce are allowed by the canonists. But the canonical practice and the faith of the Church agree very badly. The theologians of the Eastern Church as a general rule admit only one exception to the normal indissolubility of marriage, i.e., divorce for adultery, in the strict sense of this term. The official catechisms teach likewise. Some do not admit even this exception. Thus Callinicos, in his *Greek Orthodox Catechism*, published under the auspices of the Archbishop of Thyateira, defines marriage as follows: "The Sacrament of marriage is the Sacrament in which, while the celebrating priest joins the hands of those two who wish to get united by the bonds of matrimony, and while he invokes the divine blessing upon them, the grace of God really descends upon them to unite them in an indissoluble union for mutual help and the procreation of children in Christ" (p. 44).

The lax practice among the Orthodox is regretted by many of her members, clerical and lay, who not infrequently express admiration for the stricter position of the Church of England (I have never heard any such admiration expressed for the practice of the P. E. C. of the U.S.A.).

The many grounds of remarriage allowed in practice are explained by the influence of the semi-pagan court of Constantinople, the force of Roman law, and (later) the example of Mohamedanism. It is a poor example to appeal to. Friederick Heiler, who is by no means unsympathetic with Orthodoxy, speaks of it as "ein dunkler Punkt im Leben der orthodoxen Kirche" (*Urkirche und Ostkirche*, Vol. I, p. 280). Many of us who deeply admire and love the Orthodox Church are constrained to agree with this conclusion.

In passing, may I say how difficult I find

it to reconcile two of Dr. Easton's arguments. He urges that neither our Lord nor any Jew could have said what St. Luke quotes Him as saying, "Everyone that putteth away his wife and marrieth another, committeth adultery," since from the technical Jewish point of view (set forth in Leviticus 20:10), the sin of a married man would not be adultery, unless his partner in sin were a married woman. When Dr. Cirlot reminds him of Our Lord's words that "whoso looketh on a woman to lust after her hath already committed adultery with her in his heart," Dr. Easton replies that this does not affect the point—most Jewish women married very young—therefore the impure desire would in most cases be adultery. But if this is the case, then all the more would it be likely that the second "spouse" of the divorced man would already have been married, and our Lord, having normal cases in mind, could speak of it as adultery, in the strictest technical sense. This would of course imply that the woman's first marriage was still in force—that there is no absolute divorce, permitting of remarriage. But "Matthew," having in mind the (less normal) cases where a divorced man married a woman not previously espoused, recast the form of the saying, bearing in mind also the difficulties of the forms of the saying in vogue among the Gentile Christians. Dr. Easton cannot have it both ways—if most young Jewish girls were married, (so that lustful thought was generally adultery) then most Jewish women whom divorced men "married" were remarrying, and the argument from Leviticus, on which he places so much reliance, collapses, and with it his chief argument against the fact that our Lord taught the absolute indissolubility of marriage.

Incidentally, there is much more likelihood that "Matthew" would soften down such a revolutionary teaching of Christ, than that Mark, Luke, and Paul would invent it, or accept it, once invented, without clear evidence that it came from the Lord. The "hardness of man's heart"—as evident then as in Moses' day or our own—makes it most unlikely that anyone could have originated this saying except the Truth Incarnate.

(Rev.) WILLIAM H. DUNPHY.

Philadelphia.

TO THE EDITOR: May I express my appreciation of the very courteous and helpful letter of the Rev. Dr. Burton S. Easton in reply to my recent critique of his pamphlet on divorce.

It is easy to pursue the quest for historical

The Living Church

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truth with such an opponent, even when not in complete agreement.

Nevertheless, in the interest of such truth, may I say a few further things about the points he raises? I shall comment on his paragraphs by the same lettering he uses [L. C. October 2d].

(a) I did not intend to attribute to Dr. Easton any other interest except that of promoting historical truth, though I think he to some extent lets the supposed requirements of mercy unconsciously influence his historical conclusions on this point.

(b) I cannot agree that St. Matthew 5:28 applies only to lusting after married women. It would cover any desire, voluntarily entertained, for sexual pleasure with one not one's wife. Anyone hearing many confessions knows that this problem arises among the unmarried at an age even earlier than that at which Jewish girls married, and also on the part of some married men toward unmarried girls. This is not at all the same as the desire to marry a maiden.

(c) I did not intend to say the opposite of this, nor do I believe I said it inadvertently.

(d) I agree with this dilemma and choose the second horn.

(e) I did not intend to suggest that the followers of Jesus had forgotten his revolutionary teaching, or that the First Evangelist *wished* to change what he *thought to be* the actual teaching of Christ. I did not dispute that he had, nevertheless, changed it as Dr. Easton asserts. I do not believe he was "deliberately contradicting his Lord." I agree that the saying in St. Luke 16:18 was transmitted to him as genuine. I agree that he thought something must be wrong with it, that it was its revolutionary, non-Jewish character at which he stumbled, and that his alteration was an effort to correct it to what he thought it must have been originally. His treatment of the saying, "Why callest thou Me good?" is somewhat similar.

But this only proves that he doubted the historicity of the form in which the saying had come down to him, not the whole substance of the saying. And it does not go one inch toward proving that this doubt of his was justified. We are better qualified than he to judge whether Jesus could have uttered so un-Jewish a saying. As Dr. Easton says, this is not the only case in which he has, in all good faith, made Jesus more Jewish at the cost of making Him less historical.

(f) I am not quite sure that Dr. Easton appeals to the same "higher law" as St. Paul. I do, however, feel quite sure that even if he does, he applies it in a way to get at a very different practical result. Dr. Easton thinks Christian marriages *can* be dissolved, even though they should not be. St. Paul held this only of marriages contracted before becoming Christians.

I agree that in order to arrive at the *perfect* canon applying the principle of indissolubility we must first have thought out the essential definition of marriage perfectly. But this is not necessary in order for God to have mediated to the human mind of His Messiah the truth of the principle of indissolubility itself. As we attempt to think out the problems which God has not settled for us by revelation through the teaching of His Messiah, we must be careful not to arrive at conclusions which implicitly negate the divinely revealed premises from which we started, or ought to start. I certainly cannot agree that the existence of borderline cases, in which it is difficult to determine whether we have a true marriage at all, gives us any license to allow the dissolution of marriages about the original reality of which there is no reasonable doubt.

The Catholic Church has been, I sadly admit, all too unfaithful to our Lord's teaching in applying this hard saying to the hard hearts of men. I do not see much infidelity,

however, in the theory of annulments, which I stand ready to defend in principle, though not in all its misapplications; nor in the Pauline privilege, which can only be disputed if one challenges St. Paul's inspiration. But I think Dr. Easton's theory indicts the whole ante-Nicene Church of the very error of which he declines to indict the *portions* of the later Church that have allowed laxity. I believe there is no evidence of any toleration of divorce in the Church of the first three centuries, nor of the Pauline privilege, nor of any lax application of the principle of annulment. Besides, it is for the dogmatic theologian, not for the historian, to settle historical issues in this *a priori* way, if he can.

Despite many years of study, the Commission has never had a chance to make a balanced study of the divorce problem. It has contained only an unreasonably small minority of conservative Churchmen, whether Evangelicals or Anglo-Catholics. And it has never, I believe, contained a single specialist in the field of New Testament, of Dogmatic Theology, or of Church History (especially the history of dogma) who held the doctrine of the indissolubility of Christian marriage. Yet such have existed and still exist. Thus the Commission has never had that side of the issue adequately presented to it. This ought to be done before further action is taken, especially against the convictions of those so far inadequately represented on the Commission. It seems clear to me that the proposed new Canon is based on alleged conclusions of modern scholarship which I believe to be not only unestablished, but capable of decisive refutation.

(Rev.) FELIX L. CIRLOT.

Buffalo, N. Y.

Starvation in Europe

TO THE EDITOR: It is indeed most tragic, as you so well expressed it in your editorial, that the Nazis should sink a British refugee ship. But does it not also seem terrible that we should be asked by the British and others, such as Royle Dulhunty in *Current History and Forum* for September and Maj. George Fielding Eliot in the New York *Herald Tribune*, to let the hungry of Europe starve? Such a policy *may* be good in military tactics, but it could hardly be called Christian.

The same Book that says, "Whoever is a hindrance to one of these little ones who believe in Me, better for him to have a great millstone hung round his neck and be sunk in the deep sea," also says, "If thine enemy hunger, feed him" (Romans 12:20) and "feed the Church of God" (Acts 20:28) and "Get the better of evil by doing good" (Romans 12:21). Many who will starve are not even our enemies, and even in Germany the Church has not ceased to exist.

It is somewhat encouraging to read the account of the Archbishop of York's proposals for a post-war social order. This summer I was also glad to find that in the little Anglican church which I attended in Canada, the prayers and Intentions at the Holy Eucharist were for "a just and enduring peace" or for "peace with righteousness," although in the Roman and Liberal Catholic churches that I attended the prayers were for "victory." EUGENE H. THOMPSON JR.

Winchester, Ky.

Russian Institute

TO THE EDITOR: May I just write you a line to express my appreciation of the magnificent article about the Russian Theological Academy in the September 11th issue of THE LIVING CHURCH.

(Rev.) LAURISTON L. SCAIFE,
Executive Secretary of the Russian
Theological Academy Fund.

New York

The Living Church

GENERAL CONVENTION

Keynote

Presiding Bishop Calls Church to Go Forward in Service

Thousands of Churchmen gathered in the great arena of the municipal auditorium at Kansas City, October 9th, to hear the Presiding Bishop's solemn opening address to the 53d General Convention of the Episcopal Church, and to ask the blessing of God upon the Convention's labors.

Many problems of Church affairs, of greater or less importance, are to be debated by the Convention. But uppermost in the minds of the vast congregation was a matter outside of the everyday run of Church affairs. A drama being enacted upon a mighty stage of human life and death, a drama of blood and sweat and tears in which America may yet be called to play an active part, dominated the scene from a distance of 4,000 miles.

What sort of keynote would be set by Bishop Tucker?

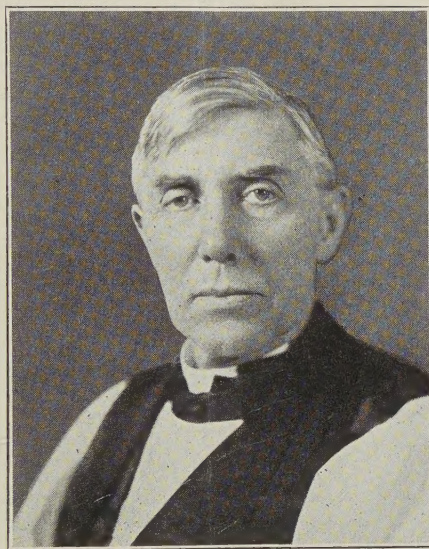
Vested by action of the 1934 General Convention with powers greater than those of any of his predecessors, the Presiding Bishop began to speak in his quiet, almost diffident manner, expounding the text from Romans 8:28: "We know that all things work together for good to them that love God, to them that are the called according to His purpose."

The Presiding Bishop is an informal man. Well known in the Church is the story of the mountaineers in his diocese of Virginia who speak affectionately of him as "the Bishop who looks like us." Unaffected of speech, he did not startle his hearers with a rousing pep-talk or a graphic depiction of dangers facing the world. Instead he presented a thorough, reasoned, and occasionally rambling approach to the spiritual crisis facing the Church in America and invited his hearers to "Go forward in service" in God's cause [for complete text see page 11].

"The true significance of this Convention depends upon our recognition of it as an assemblage called of God according to His purpose. . . . Our labors should, on the one hand, be directed toward bringing the Church into more real and intimate communion with God in order that it may receive more abundantly those blessings that God has prepared for them that love Him—and, on the other hand, we should

devote ourselves to working out plans for that larger service to which God calls those who have been spiritually enriched."

The fact that America is the only large Christian nation untouched by war, he said, lays a special responsibility on the shoulders of American Christians. The European nations which for more than a thousand years have been the main pro-



BISHOP TUCKER: *His keynote was a call to service. (A. L. Dementi Photo.)*

tagonists of the Christian cause are now either unwilling or unable to respond to God's call. It is our task to make America the instrument of His will.

Specific immediate needs, the Presiding Bishop declared, are relief for those who suffer from war in Europe and assistance in maintaining the missionary activities of the Churches in the belligerent nations.

But there is a much broader objective. In each age, God calls particular groups of men to coöperate with Him in using to the full the opportunities for the advancement of His purpose which that age affords. "God is saying to us, as representatives of a great branch of the American Church, 'Go Forward in Service.'"

Even if the present war ends in a victory for democratic ideals, Bishop Tucker pointed out, there is no reason to think that another attempt to build civilization along purely human lines will be more successful

than the one that has ended so disastrously. A Christian, God-centered civilization must be built.

Loyalty to God must be our first loyalty. Christ allows no compromises in those whom He calls. He does assure them that their other interests, insofar as they represent real needs, will not suffer.

"Go forward in service" does not, he added, so much mean new tasks as the more effective performance of existing ones by clergy and laity. He emphasized particularly evangelism in "every parish and every diocese," more aggressive leadership by the clergy, more whole-hearted coöperation by the laity, and a world-wide view of Christian service.

Especially important to the effective service of God is "a higher degree and better quality" of Christian unity.

The Presiding Bishop concluded: "The days are evil, but God, with our coöperation, can redeem them. Shall we not call on the Church to make the venture? It will require effort. It will involve sacrifice. If, however, during the 10 years that remain before this 20th century reaches its midway point, we can get the human race once more headed in the direction of righteousness, love, and justice; once more bring the currents of life unto harmony with God's purpose, we may well say with St. Paul, 'I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.'"

Canterbury's Representative

Bishop Hudson to Explain Status of English Missions

Bringing a personal message from the Archbishop of Canterbury, the Rt. Rev. Noel Baring Hudson, secretary of the Society for the Propagation of the Gospel, will arrive at Kansas City on about October 18th to address General Convention. Bishop Hudson's coming is especially significant because Convention will have before it the whole question of aid for British missionary work in all parts of the world.

As secretary of the Society for the Propagation of the Gospel since March, 1938, with headquarters in London, Bishop Hudson is at the center of the world-wide mission work of the Church of England. As former Bishop of Labuan and Sarawak he

met first-hand all the problems of work in a primitive and difficult diocese.

Bishop Hudson was educated at St. Edward's School, Oxford, and at Cambridge. He joined the army as a private in 1914, serving with distinction throughout the war. At the age of 25, he was the youngest brigadier in the army.

After the war he entered Westcott House, Cambridge, and was ordained priest in 1921. After 10 years of parish work in England, he was called to the bishopric in Borneo and was consecrated in St. Paul's Cathedral in 1931.

Borneo knows him well for his power of understanding and friendliness toward administrators, traders, and natives. Long before he could speak the language, he would arrive at some Dyak village and half an hour later would be swimming in the river with men who had become his friends though he could not speak to them. His journeys through the jungle trails and along the waterways of Borneo were as full of humor and romance as of hardship.

As secretary of the great "SPG," he supervises the work of five assistant secretaries and eight departments at headquarters. The Society is active in 60 dioceses in Canada, Africa, the Far East, Australasia, the West Indies, India, Burma, and Europe. Bishop Hudson is also in charge of a department of medical missions with work in 19 dioceses.

He is, of course, in closest touch with the Church Missionary Society and with the Society for Promoting Christian Knowledge. These are the other two of the Church of England's three chief missionary agencies.

Editor's Comment

Especially interesting to American Churchmen is the fact that the SPG, of which Bishop Hudson is secretary, was largely responsible for the planting of the Episcopal Church in the Colonies. We trust that General Convention will respond generously to this opportunity to pay back a spiritual debt of 200 years' standing.

National Council

Youth Proposal to Aid Europe's Noncombatants is Debated

The Presiding Bishop announced at the opening of the National Council meeting in Kansas City on October 7th that the Council had so much business and was subject to so many interruptions that he would omit his customary address and would ask the members of the council to keep all discussions as brief as possible.

The interruptions mentioned by Bishop Tucker, it may be said, ranged all the way from the arrivals of missionary bishops for the General Convention to the representatives of the secular press who wished to take photographs. The Presiding Bishop met all the various demands upon his attention with his usual pleasant smile and ready response.

There was only one discussion, and that was not lengthy. The Rev. Frederick H. Arterton, secretary of youth of the Na-

tional Council, on behalf of the Youth Division, presented a program designed to coördinate the workings of the various Church Youth groups. The report referred to certain uses to be made of an offering which might become an annual action of the Youth Division. Youth groups had proposed sending one-third of such an offering, for the relief of non-combatants in the countries of Europe now involved in war.

Although the major portions of the youth plan were approved by the Council and \$5,500 appropriated on the following day for youth work, the dangers in carrying out this generous plan for war relief were at once seen by older persons on the Council.

Generous but "Dangerous"

Jared Ingersoll of Pennsylvania was the first speaker. He said:

"I think that suggestion about using part of this possible offering to help non-combatants is full of danger. I disapprove strongly of it. It would involve us in European war-matters, and would be dangerous for the young people sending the money."

Mr. Ingersoll advised that the designation of the proposed offering be omitted from the report. Miss Eva D. Corey of Massachusetts arose to advance an important point, saying:

"Nothing that the National Council disapproves should be brought before the youth group when we meet them on Friday [October 11th]. We must take to them the endorsement of the National Council; or, if there is disapproval, then we should frankly tell them that."

Fr. Arterton clarified matters here by saying:

"The suggestion of the youth groups is that one-third of the proposed offering of the first year should go to Domestic Missions, naming a particular project; one-third to Foreign Missions; and the last third to the European non-combatants. It was only a suggestion as to allocation."

The Presiding Bishop put in a word at this point:

"We are not ready at this stage to approve anything. This report must first be submitted to the National Council's Committee on College Work and Youth."

Fr. Arterton agreed with the opinion expressed by Miss Corey:

"Nothing must be left in of which the National Council disapproves. We wish to go to the youth groups and tell them that the National Council endorses the program we bring."

The Rev. Dr. James Thayer Addison, first vice-president of the Council, arose to say earnestly:

"I have no connection with this committee, and I have had little to do with young people of the ages cited—from 14 to 18; but I consider the program as fine and as inspiring a plan as I ever heard. I think the National Council should accept it with gratitude as well as approval."

Bishop Creighton of Michigan drew attention to another aspect of the question, when he said:

"We are simply to give our blessing to a coördinated plan. That does not entail any

program, but means only that we heartily approve of the plan of this work by and for youth. The Committee on College Work and Youth can take care of the details as they go along."

Designation Omitted

Bishop Hobson of Southern Ohio suggested that any suggestions at all as to the proposed allocation of the possible offering be withdrawn from the report. Fr. Arterton, on behalf of the Youth Division, then said: "We do withdraw it."

Several members of the National Council wished that this discussion might be kept off the record, since it had happened in advance of the presentation of the report to the youth groups. However, the whole matter had taken place in open session, with an unusual number of reporters from the secular press in attendance. These reporters had made their notes and left the council room before the request that it be kept off the record was made—by individual members, not by the Council as a body. Since the daily papers would print it, it seemed wiser and more likely to do good rather than harm to the Youth Division to give it in full in *THE LIVING CHURCH*.

The report of the Youth Division outlined a plan to unite all youth in a Church-wide program of worship, study, and action, and add "the united strength and abilities of the Church's youth to the cause of Christ." To achieve this end, the report pointed out the need of providing for closer coöperation between the many youth organizations, movements, and agencies now serving the Church.

The New Youth Plan

"We propose," said the report, "that the National Convention shall elect a Youth Commission to include two young people and one adult adviser from each province, one representative from CRYO, and the national secretaries. The Youth Commission shall meet yearly with National Council's Committee on Youth to assist in carrying out the policies and program of the Convention between the sessions. . . ."

"We propose to urge the General Convention and the National Council to enlarge the present youth staff at Church Missions House to include an executive secretary, an educational secretary, and two field secretaries (plus clerical help). All of these officers shall be available for assistance to all youth organizations and groups primarily through diocesan youth commissions or departments. . . . [The appropriation on the following day of \$5,500 for youth work included the salary of an educational secretary.]

"We propose that a national convention of youth shall be held for a three-day working session every three years. Details of representation will be worked out later, but should include at least two young people and one adult adviser from each diocese, two representatives from each national youth organization, the national secretaries, and the committee on Youth of the National Council. . . ."

Among the specific projects and activities scheduled in the report were the institution of nation-wide corporate Com-

munions for youth on the first Sunday in Advent and on Whitsunday of each year. "We shall seek the coöperation of clergy and youth to the end that the last Sunday in September of each year shall be devoted to youth particularly," the report added.

The United Thank Offering of youth, which was the subject of discussion by the National Council, will be taken at the corporate Communion on Whitsunday. In compliance with the counsel of the meeting, the allocation of the Offering was not specified.

Appropriate \$5,000 for Support of Chaplain Commission

The appointment of a chaplain commission similar in character to the War Time Commission of 1917 was approved by the

placing those called as chaplains, and appointing and subsidizing civilian chaplains near training camps. [L. C. October 9th.]

The recommendations concerning chaplains were first presented to the Council at its opening session on October 7th by the Rev. Alden Drew Kelley, on behalf of the Division on College Work. There was no time for action since the Council went into executive session for the final hour of the afternoon. The appropriation for the commission was made on October 8th.

Recommendations

The National Council at its Kansas City meeting also recommended the following to General Convention:

¶ Restoration of the quota system, wherein the Council estimates the amount each di-

tions will be displayed for perusal by those who would be informed Churchmen.

Church Pension Fund

"Nothing Would be More Costly to the Church"

The question of providing for those of the clergy who are temporarily or partially disabled was brought to the attention of the 52d General Convention in 1937, and the problem referred to the trustees of the Church Pension Fund for study.

The reply of the trustees, which will be presented to General Convention this year, is given in the October issue of *Protection Points*, the special bulletin of the Fund. Briefly, the reply of the trustees is that such a disability provision would be possible, but not advisable.

"There is nothing that would present more difficulties of administration or be more costly to the Church than a proposal of this sort," the report explains. "Even a provision for total and permanent disability is surrounded with many difficulties. The present assessment rate of 7.5 per cent would have to be substantially increased for the entire Church if the disability provision should be enlarged in its scope."

The report also states that it is doubtful whether a provision for partial or temporary disability, somewhat similar to sickness insurance, has a proper place in a pension system whose support is derived from assessments levied, under compulsion of the Canon law, against every parish, mission, and other ecclesiastical organization throughout the Church.

Subsidiaries

A report, accompanied by certain resolutions, will also be presented in respect to the subsidiary and affiliated organizations of the Church Pension Fund. The trustees feel that Convention should specifically ratify the establishing of the Church Hymnal Corporation in 1918 and the Church Life Insurance corporation in 1922 as wholly owned subsidiaries of the Fund and that approval should also be given to the proposed acquisition and direct control of the Church Properties Fire Insurance Corporation, established in 1929. Although indirectly controlled by the Fund, this latter corporation is not wholly owned as yet and should, in the opinion of the trustees, be brought into the same direct relationship with the Fund as are the Church Hymnal Corporation and the Church Life Insurance Corporation.

Alumni Banquet

Nashotah House

The Nashotah House Alumni Banquet will be held at the Hotel Continental in Kansas City, Mo., on Monday evening, October 14th, at 6:30 p.m.

The Rev. Killian A. Stimpson, warden of the Alumni Association, will preside. The speakers will be the Very Rev. Dr. E. J. M. Nutter, dean of Nashotah House; Bishop Ivins of Milwaukee; and Bishop Salinas of Mexico.



NATIONAL COUNCIL: Lined up for their photograph at Kansas City, the members of the Church's governing board between General Conventions are shown above.

National Council on October 8th during its pre-Convention session in Kansas City. Five thousand dollars was also appropriated to support the work of the Commission which will be set up if General Convention approves the plan.

Members of the commission would be chosen by the chairmen of both Houses, three in each order, and would include one or more representatives of the National Council, the Church Missions House staff, the present Commission on the relations of the Church to the Army and Navy Chaplains' Corps, and other agencies and persons concerned in the task.

The duties of the proposed commission would include making surveys of training camps, enlisting the coöperation of military officials, consulting with rectors near training camps, and their bishops, working out a placement program for clergy later returning to parish work, aiding clergy re-

ocese should contribute for the Church's budget, and asks the diocese for that sum.

¶ Financial support for missionary work of the Church of England.

¶ Merger of the missionary district of Salina with the diocese of Kansas.

Journalists

Dinner for Diocesan Newsmen

Journalists of the Church will get together for a dinner and conference on October 18th, during General Convention. Editors of diocesan papers and diocesan directors of publicity will meet at the Kansas City Club. There are to be no speeches, just an open discussion of common problems. The dinner and meeting are sponsored by the editor's association.

In the Exhibit Hall of the Municipal Auditorium, the various Church publica-

Treasurer's Report

"Keep on Going Forward"

The Presiding Bishop's recent message to the Church was "Keep on Going Forward." Measured in payment on expectations, the Church has caught the spirit of the message. As of October 1st and in comparison with last year, eight dioceses were added to the list of those who had paid 100% of the amount due. The payments to date are nearly \$40,000 higher than last year.

Even with this increase much remains to be done before the close of the year, since \$632,764 remains to be collected, according to Dr. Lewis B. Franklin, National Council treasurer.

The amount due on expectations to October 1st was \$995,894; the amount paid, \$861,077.06.

Refugees

Bishop's Sons, Vicar's Children Find Haven From Bombs

Readers of THE LIVING CHURCH are rendering a highly practical form of humanitarian "aid to Britain" by opening their homes to children of Anglican families and by contributing much-needed funds for resettling them in this country. Although it is now reported that the British government plan has been abandoned "until further notice," it is hoped that arrangements already completed for specified children may be carried through.

One case of special interest concerns two children of a missionary bishop in the West Indies. Francis Tonks, aged 14,



REFUGEES: Their first American bath was fun. (International)

and his brother Basil, 10, are children of the Rt. Rev. H. N. Vincent Tonks, Bishop of the Windward Islands, whose see city is St. Vincent in the British West Indies. The two boys are in school in England, and the Bishop has been trying for months to have them sent home; but the government evacuation scheme makes no provisions for sending children to the West

Indies and so his efforts have met with no success.

Now, through the medium of THE LIVING CHURCH and with an appropriation from THE LIVING CHURCH RELIEF FUND, arrangements have been completed for placement of the two boys in the home of Mr. and Mrs. L. E. Cressman of La Canada, Calif., and it is hoped that by the time this story is in print they will be on their way to this country.

Another California placement that has been made possible by an appropriation from THE LIVING CHURCH RELIEF FUND is that of three children of a Yorkshire vicar, the Rev. G. E. Hibbs, in homes of Churchpeople in La Jolla, Calif. Patricia, 9, is to go to the home of the Rev. and Mrs. Donald Glazebrook; Helier, 8, will be the child guest of Captain and Mrs. George H. Shea, and Genevieve, 5, will live with Dr. and Mrs. J. F. Chalmers, all members of the church of St. James-by-the-Sea, of which Fr. Glazebrook is rector.

Curiously enough, this placement grew out of a casual acquaintance between an American Churchwoman, Miss Grace Fanning of Brooklyn, and the mother of the three children, who met at an Anglo-Catholic Congress in London some years ago. When Nazi air raids over the vicarage of Fr. Hibbs in Yorkshire became increasingly frequent and dangerous, Mrs. Hibbs wrote to her American friend asking whether she could help to find a home in this country for them. Miss Fanning immediately put the problem up to THE LIVING CHURCH, and from the applications on file this periodical was able to find the homes in California. Arrangements were quickly made through the San Diego office of the United States Committee for the Care of European Children, and a recent cable from Fr. Hibbs says that the three children are coming.

Editor's Comment

Amid the hatred and bitterness of war, these acts of practical Christian love, reaching across the dangerous ocean to save the lives of children of a common racial, religious, and cultural heritage are as rays of pure sunshine on a stormy day. As in 1917 and 1918, when hundreds of our readers provided generously for the fatherless children of France and Belgium, THE LIVING CHURCH FAMILY is today measuring up splendidly to the humanitarian needs of the hour.

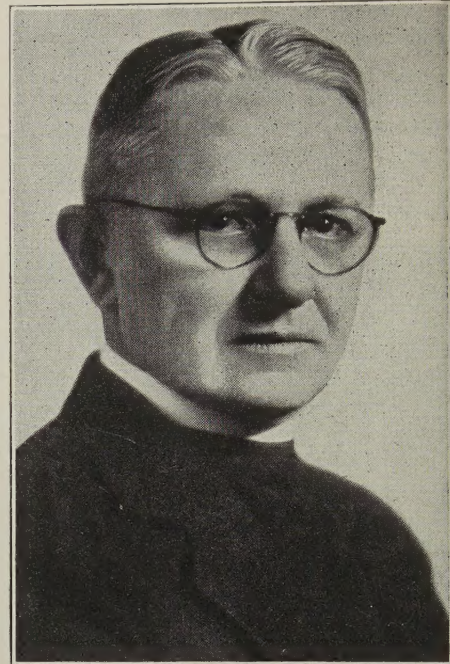
For the present, unappropriated funds contributed to THE LIVING CHURCH RELIEF FUND for this purpose will be held, pending clarification of the future plans of the U. S. Committee.

1,500 Doctors are Prevented From Serving Neglected Areas

Fifteen hundred refugee physicians who would be glad to practise in neglected rural areas are now being prevented from offering their services in all but four states, according to a statement that has been released through the Episcopal Church's committee for European refugees. Reports

from bishops and diocesan officers have indicated beyond a doubt that there is a great need for more physicians in rural areas. Several openings have also been referred to the national Church committee.

The root difficulty, according to the statement, is that organized medicine, always notoriously slow to act when it feels



DR. WIELAND: Found need for refugee physicians in rural areas.

its prerogatives or fees threatened, fears the competition of refugee physicians. Publicizing the fact that this fear is groundless is the task now before the national committee for the resettlement of foreign physicians. The Episcopal Church committee is coöperating with the assistant secretary of the resettlement committee, Dr. John C. Thirlwall jr.

With the approval of the Presiding Bishop, the Rev. Dr. George A. Wieland, executive secretary of the National Council's Department of Domestic Missions, has written to bishops with large rural areas explaining the plight of the refugee physicians and asking their coöperation in making the true facts of the matter known as widely as possible.

Church Mission of Help

Religion is Important to Personality

"Partly as a result of the present world situation with its crumbling of material values, the importance of religion as a part of personality is increasingly recognized," Miss Edith F. Balmford, executive secretary of the Church Mission of Help, stated at a meeting of the National CMH board in New York on September 30th. How to make the influence of religion more effective in the lives of young people was the theme of the day's discussion, led by the Rev. Dr. A. Edward Saunders.

England

Supporting Foreign Missions While a Nation "Hibernates"

Confronted with the prospect of a long winter of commercial hibernation, some of the people of England are inclined to take the view that appropriations for national defense and war relief must take precedence over all other expenditures. The advisability of sending funds to foreign countries for the support of mission work is, therefore, the subject of many a heated debate among British Churchmen.

A statement made by Lord Halifax, British foreign secretary, during a recent interview in London reflects to some extent the attitude of the British government concerning the continued support of foreign missions.

"Action already taken by several government departments has shown the desire of the British government that the services rendered by Christian missions should continue," Lord Halifax stated. "I am myself quite sure that the support of foreign missionary work in time of war is an essential part of the Church's witness. I should feel much regret if the responsibility which Christian people rightly feel towards the special needs and charities that press upon us in wartime should lead them to desert this permanent and universal Christian obligation."

"Payments overseas which involve loss of exchange are, of course, an increasing difficulty in these times, but, by far the greatest part of British missionary work is carried on in countries whose currencies are linked with sterling. In other cases I understand that the treasury will look at applications from well-recognized bodies for transfer for missionary work as sympathetically as they reasonably can, having regard to the circumstances as they exist from time to time."

Scrap Metal from Churchyards

The Iron and Steel Control of Great Britain has negotiated with the registrars of 46 dioceses in the United Kingdom, and has tabulated a list of churchyards that will yield several thousands of tons of scrap metal in the forms of railings to the munitions factories.

Protests Against Dismissal of Conscientious Objectors

"Several public bodies" in London have recently passed resolutions dismissing all of their employees who are conscientious objectors. Protests against such action have come from many persons in high places, among them the Archbishop of York. The Archbishop recently expressed the hope that Christian public opinion in all parts of the country would "set itself against this essentially Nazi policy."

"The State has recognized the reality of conscientious objection to military service, and it is part of our glory that it does this," said Dr. Temple. "There is excellent reason for saying that, if a man is called up and refuses to serve, he shall be put at once in the same financial position as if

he were serving in the forces. He ought not to gain financially by his refusal to serve. But to deprive him of employment is to frustrate the action of the State and destroy our most effective witness to our own cause."

Under British law a conscientious objector, to claim exemption from military service, need not be a member of an organization specifically opposed to military obligation. He must, however, state his case under oath.

Lambeth Palace Uninhabitable Since Bombing

Lambeth Palace, the residence of the Archbishop of Canterbury, was made uninhabitable by bombs which fell in September at about the same time that Westminster Abbey and the House of Lords were damaged. The disclosure was made at a diocesan conference early in October when the Archbishop voiced sympathy for persons who had lost their homes in air raids and spoke of himself as a "fellow sufferer."

The newer section of the palace erected in 1828 was struck by the bombs, which caused the central wall of the palace to collapse. No one was injured. About 200 of the poorest people of Lambeth had taken shelter each night in an old crypt beneath the chapel of Lambeth Palace, the Archbishop said.

"I only wish Hitler and Goering could see the astonishing patience, good humor,

warning is sounded at the appointed hour for service, the beginning of the service should be postponed until 10 minutes after the "all clear" signal, provided that the "all clear" signal is sounded within half an hour after the appointed time of service. The clergy should in any case be in church and ready to conduct the service, even though (except in the case of Holy Communion) it might have to be shortened and conducted without the choir and organist.

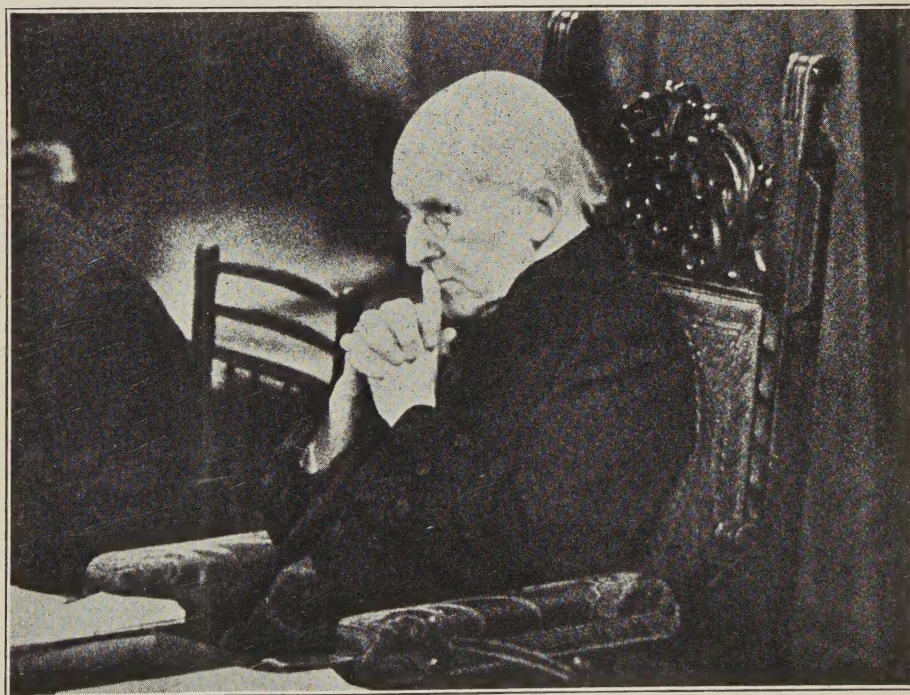
China

First Native Bishop Dies

The first Chinese to be made bishop in the Anglican communion has just died, at the age of 79, according to word from China to the National Council. The Rt. Rev. Tsae-seng Sing was assistant bishop in the English diocese of Chekiang on the coast south of Shanghai from 1918 until he retired in 1931.

He was born in Ningpo in 1861 a few days before the Taiping rebels entered that city, when he nearly lost his young life. His name means "twice-born." His father was a priest and his mother a woman of fine character through whom he received most of his early teaching. He distinguished himself in English mission schools, and from his 19th year until he was nearly 50, he taught in Trinity College, Ningpo.

In 1889 and 1890 he was ordained deacon and priest, and in 1910 was made archdeacon. As pastor of a city church and



THE ARCHBISHOP OF CANTERBURY: Bombs Fell on Lambeth Palace (Acme Photo.)

and even cheerfulness of these people to realize the futility of their aims," he added.

Services During Air Raids

Concerning air raid warnings and divine services, the Archbishop of Canterbury has suggested that, if anywhere an air raid

then as missionary over a large area, he met every kind of problem known to the Chinese Church. "He was famous for common sense," writes a contemporary, "full of energy, intelligent, with a decided voice and a gay laugh that became known throughout the great diocese."

General Convention

THE 53d triennial General Convention is now in session. Thousands of Churchmen have converged on Kansas City from all directions and for two weeks the eyes of the Church will be directed toward the Municipal Auditorium there where the bishops, deputies, and delegates to the Woman's Auxiliary will make decisions affecting the course of the Church during the next three years.

The Presiding Bishop sounded the keynote of the convention in his opening sermon. "Go Forward in Service" is the watchword of the Church for the coming triennium. In the midst of a world in which evil seems triumphant, Bishop Tucker had the courage to take as his text those hopeful and ringing words of St. Paul: "We know that all things work together for good to them that love God, to them who are the called according to His purpose."

The purpose of God is not a divine fiat that is accomplished regardless of human activities. The great gift of free will given by God to humanity carries with it an awful power—the power to thwart the very will of God. Ultimately God's purpose must prevail, but in the temporal world in which we live the extent of its success is measured by the degree to which men and women respond to His call.

In His infinite goodness God has given us a world so filled with good things that it could well serve as the dwelling place for a happy, harmonious humanity, united in the bond of brotherhood and in loyalty to a common Father. At the same time He has given to His children the power to use His gifts for good or for evil, and the responsibility for choice is ours alone.

"And God saw everything that He had made, and, behold, it was very good" (Genesis 1:31). If it is not now very good, it is because man has used his free will to mar the creation of God.

It has been so time and again in our human history. Fire was one of the earliest discoveries of man. With it he has learned to cook his food and keep himself warm; but he has also learned to use fire to kill and to destroy.

So it has been through the ages. Within the memory of many of us the airplane has been invented. It has drawn the world closer and closer together so that one can now be in New York on one day and in California the next; yes, and a few days later, in the Philippines or in China. But the airplane is also being used as one of the most terrible weapons of destruction, and may conceivably be the means of wiping out the very civilization of which it is a product.

So the Presiding Bishop well reminds us that today God's purpose is in peril—and worse, "those upon whom God would ordinarily rely for its defense are either unable or unwilling to respond to His call." A victory in warfare, the Presiding Bishop well reminds us, cannot effect a permanent settlement of destruction, and may conceivably be the means of wiping purge; it cannot rebuild. To us, the Christians of America—"the only considerable body of Christians in the world today whose hands are untied"—comes God's call to coöperate with Him in a great redemptive effort. Will we measure up to that call?

The Presiding Bishop places the issue squarely before us. General Convention alone cannot answer it. It can only open

up pathways and indicate directions. It can mediate to us God's call, "Go forward in service"; it is up to every one of us to make his own response to that call.

Well may we thank God that in these troublesome times we have a Presiding Bishop who is not afraid to sound such a courageous and forward-looking note. If General Convention carries through its deliberations in the spirit of His message and if the Church responds eagerly to His leadership, who knows what powerful good may result?

Many secular observers believe that the star of empire has moved westward and is now shining over America. Ours is a tremendous responsibility in this war-torn world, and it will be an even greater responsibility in the post-war world of tomorrow.

If this is true in secular matters, how much more true is it in the matter of religion? One by one the bonds between the Churches of Europe and the foreign mission field are being cut. The younger missionary churches are looking more and more to this country for guidance and leadership. It is not a matter of money alone; it is a matter of strengthening the ties of brotherhood and fellowship in a world in which these qualities are rapidly being undermined by hatred and intolerance.

Our task as Catholic Christians in America today is clear. We must strengthen and deepen our own faith so that we can give leadership to the far corners of Christendom that look to us for guidance. We must do our utmost not only to carry on our own missionary work but to help as much as we can with the maintenance of the work of our mother Church of England.

As once proud kingdoms of this world crumble and fall, we must redouble our efforts to build the Kingdom of God and His Christ. That means that we must not yield to any counsel of despair but must rather "go forward in service" wherever our Lord may lead us.

The Presiding Bishop closed his sermon on a note of courageous hope: "The days are evil, but God, with our co-operation, can redeem them. Shall we not call on the Church to make the venture? It will require effort. It will involve sacrifice. If, however, during the ten years that remain before this 20th century reaches its midway point we can get the human race once more headed in the direction of righteousness, love, and justice; once more bring the currents of life into harmony with God's purpose, we may well say with St. Paul, 'I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.'"

Will General Convention and the Church rise to the high level of aggressive, militant, advancing Christianity to which the Presiding Bishop has called us?

Indecent Magazines

THE United States has the "dirtiest literature streams in the world," declares the Roman Catholic Bishop of Fort Wayne, Ind., in his propaganda against lewd publications. Few Church people realize how widespread and how dangerous to the morals of the community is this stream. Some years ago the Rev. Dr. Clifford G. Twombly, then rector of St. James' Church, Lancaster, Pa., and head of the executive committee of the Law and Order Society of that city, pub-

shed a leaflet containing a list of upwards of a hundred publications that were properly classed as salacious. He called the attention of the district attorney to the situation and he gave prompt coöperation and did effective work. But it was only one county out of 67 in the commonwealth and many of the denied publications simply changed their name or their printer or both and then reappeared to contaminate the youth of the country.

America, an able Jesuit organ, declares that according to Bishop Noll, a principal secret of the success that has so far attended his vigorous leadership in the nation-wide campaign against indecent and obscene literature, has been his enlistment of the non-Roman Catholic leaders at the very outset of the campaign. Another secret, it points out, has been the reference of specific violations of moral standards to a detailed yet simple and practical code, similar to the well-known code employed for the motion pictures by the Legion of Decency. The employment of the code obviates the uncertainty that attended the use of epithets, with corresponding subjection to litigation. It has also an educative effect, since it shows clearly to the public just what decent people do demand, and destroys the notion that they are merely sensitive persons becoming "shocked." The code is fruitful and will doubtless extend to other applications of moral standards to public affairs.

An effort was made in the last regular session of the Pennsylvania legislature under the leadership of the social service departments of the Episcopal Church to secure the enactment of a law that would regulate the issuance of such publications. The adverse influences, however, were too strong at that time and through a clever legislative ruse their bill was sidetracked in favor of a bill sponsored by the Roman Catholics which became hopelessly mired in the closing days of the session; and so both lost out.

Social service departments in dioceses all over the country would do well to look into the local situations with regard to indecent literature, and take appropriate action to clean up offending news stands.

No More Child Guests

THE British government has announced the abandonment of the entire overseas evacuation plan "until further notice." Probably this means that no more child guests will come to this country from Great Britain.

Under the circumstances the decision seems a wise one. It is little help to save children from the perils of war at home if they are to be subjected to even greater dangers on the high seas. At any rate, the decision has been made and Americans have no choice but to acquiesce.

Has the whole project then been a failure? We think not.

For one thing, some 2,000 children have already been brought to this country and safely settled in American homes. It is no small matter to remove 2,000 children from the imminent peril of total war.

For another thing, the generous warm-hearted response of the American public to this appeal on behalf of the innocent child victims of war has knit the United States and Britain more closely together and will ever remain a bright spot on a dark page of history. We are proud that *THE LIVING CHURCH FAMILY* has had such a prominent part in this project from the very outset.

It is to be hoped, moreover, that the interest in child welfare that has been aroused by the spectacular plight of the British children will be turned into other constructive

channels. The *Milwaukee Journal* asks the question pointedly: "Will the people who so generously came to the support of the committee now drop all interest in children? Or, now that they have been touched by foreign suffering, will they rededicate their services?"

In every community there are thousands of American children in need of help. The new vision that has been gained in our response to the threat to children overseas ought to be reflected in a more generous response to the appeals from child-caring agencies in our own Church, our city mission societies, and our Community Chest agencies. Here is a project less spectacular but equally important.

Through the Editor's Window

Kansas City, Mo.

FROM far and wide bishops, deputies, Auxiliary delegates, and visitors have converged on Kansas City for the opening service of General Convention. National Council and the Budget and Program Committee have been holding their sessions since Monday, and various organizations have been holding preliminary meetings.

THE SOUND of hammers and saws and the swish of painters' brushes are heard on every hand in the Municipal Auditorium. The exhibit of the Church Society for College Work is the most elaborate of the exhibits, with its reproduction of the brick facade of a typical student religious center, but all of the displays are attracting wide attention.

At THE LIVING CHURCH-LAYMAN'S MAGAZINE booth visitors are given an opportunity to vote for Roosevelt or Willkie in a straw pool. Daily totals will be posted, and already great interest has been shown by visitors.

ANOTHER political note is injected by Bishop Dagwell of Oregon, who tells everyone he is staying at the "Hotel Willkie"—meaning the President Hotel.

SOME of the signs in the exhibit hall have unintentionally caused smiles—as the one reading "Diocesan Alter Guilds." What they plan to alter has not been announced.

EVERYTHING is ready for the best General Convention yet. There is apparent a determination to put first things first—a most encouraging sign.

GENERAL CONVENTION will be glad to know that at least one parish has settled the perennial question of archbishops. The Church of the Advent, Nashville, Tenn., has appointed Mr. Arch Bishop chairman of the every member canvass committee. It should be a good canvass!

PEOPLE WHO DON'T LIKE new-fangled things in church might consider the old Scottish woman who was arguing with the minister over the introduction of an organ into the kirk. "Why, Granny," said the dominie soothingly, "that anthem the organ just played is from the Psalms, and may be the very one that David sang to Saul." "I shouldna wonder," observed the old lady, "That would explain why Saul threw his javelin at the laddie."

MRS. BLANK said that her husband held views "contrary to the teachings of the Church of England, of which she is a Communist," according to an item in the New York *World-Telegram*. What's this—a new Canterbury-Moscow axis?

LIVY THE OFFICE CAT says they call it General Convention because most of the speakers deal with conventional generalities.

Text of General Convention Opening Sermon

By the Most Rev. Henry St. George Tucker, D.D.

Presiding Bishop and Bishop of Virginia

"We know that all things work together for good to them that love God, to them who are the called according to His purpose" (Romans 8:28).

From what summons does this General Convention derive its authority and incur its responsibility? We might answer this question by pointing to certain provisions of the Constitution and Canons of the Church. These, however, are outward and visible signs of a more fundamental source of power and responsibility. The true significance of this Convention depends upon our recognition of it as an assemblage called of God according to His purpose. We meet here at His summons. He has a particular work for us to perform. The Christian life, both in its origin and in its activities, might well be described as a human response to a divine call. "No man can come unto Me" said Christ, "except the Father call him." St. Paul addresses his Corinthian converts as "called saints."

In the text, Christians are spoken of as those who are called according to God's purpose. This may be interpreted as indicating not only that the call was determined upon long before it was actually issued, but also that each call is intended to be a step towards the fulfilment of the purpose. In other words, God's call imposes a responsibility at the same time that it confers a privilege. Christ ordained the Twelve that they might be with Him, but also that He might send them forth for service.

Two-Fold Function

If then we are met here in this General Convention at the call of God, and as representatives of the Church, we have a two-fold function. Our labors should, on the one hand, be directed toward bringing the Church into more real and intimate communion with God in order that it may receive more abundantly those blessings that God has prepared for them that love Him, and, on the other hand, we should devote ourselves to working out plans for that larger service to which God calls those who have been spiritually enriched.

Those who are called according to God's purpose have no warrant for expecting great things from Him, unless they are resolved to attempt great things for Him.

God's purpose is all-embracing. It includes the salvation of all men and the transformation of all the kingdoms of this world into the Kingdom of God. Just how and when this will be accomplished no one but God can foresee. What we do know, however, is that in each age God selects particular persons and groups and calls upon them to coöperate with Him in using to the full the opportunities for the advancement of His purpose which that age affords. This is what St. Paul has in mind when he speaks of those who are called according to His purpose.

One Against the World

As we look back over history we see that there are periods during which the advancement of God's purpose is effected in the

ordinary routine of society and the responsibility for it is committed to the Church as a whole. There come times of crisis, however, when God calls some group or even a single individual to leadership in averting a danger or in guiding the Church to increased spiritual achievement. The phrase, "*Athanasius contra mundum*" reminds us of one such crisis. Nor should we allow the resentments of the present situation to make us forget that dramatic moment when Luther's bold reply to the threat of the Diet of Worms, "Here I stand. God help me, I can do no otherwise" marked the beginning of a new era in religion.

What shall we say of our age? Is it an age whose happenings are of that normal character which would lead us to expect God's call to go forth to the whole body of Christians, summoning them to advance His purpose through the routine activity of the Church? Unfortunately, the signs of our times bring us no such assurance. Not only is God's purpose imperiled, but also those upon whom God would ordinarily rely for its defense are either unable or unwilling to respond to His call.

Victory Not a Settlement

The European nations, which for more than a thousand years were the main protagonists of the Christian cause, are engaged in a terrible war. While this struggle involves fundamental moral and spiritual issues, the last war taught us that victory in fighting will not affect a permanent settlement of those issues. At most, it will afford an opportunity for their settlement.

The war may be compared to a surgical operation which serves to eliminate that which threatens the very life of the patient, but which in itself involves the danger of shock and which leaves the patient in a weakened condition that calls for a long period of convalescence.

As Christians we should endeavor to do everything possible to avert the moral dangers necessarily involved in war. Moreover, we should pray that out of it may come renewed opportunity for the advancement of God's purpose.

There is, however, one problem created by the war for which we have a more direct responsibility, namely, the relief of those to whom it has brought suffering.

I trust that this General Convention will call upon our people to take their full part in relief activities, wherever they are practicable under the conditions of war, not only as an obligation, but still more as a Christian privilege.

Churches Abroad

Another problem created by the war which can be met only by the coöperation of the American Christians is the maintenance of the missionary activities that have been carried on by the Churches of the belligerent nations. Without our help this work would have to be greatly curtailed and in some instances entirely stopped, because of the inability of the home

Churches to furnish support. Many of the Churches in the United States have already undertaken to give generous help. I am confident that our own Church will wish to do likewise. Because of our relationship to the Church of England and in view of the fact that in many of the American Colonies our Church owes its origin to the work of one of the English missionary societies, we should feel a peculiar interest in aiding them to maintain similar work in various parts of the world.

The responsibilities which arise out of our direct relationship to the war and its victims constitute only one side of the obligation imposed upon the Christian Church of America by the present world situation. The mission entrusted to the Church by God was the establishment of His Kingdom in the world. We must, therefore, consider such events as the present war in their bearing upon the working out of that purpose. St. Paul tells us that all things work together for good to those whom God calls. It would be absurd, almost blasphemous, to suppose that He meant that such happenings as the present war would in themselves result in good, or in some mysterious way advance the cause of God's Kingdom. He asserts uncompromisingly that the wages of sin is death. Moreover, sin is so firmly entrenched in the individual life and in the race as a whole that no human effort will avail for its eradication.

Cross Basis of Salvation

Over against his demonstration of man's inability to save himself, St. Paul places the Cross of Christ as the true ground for belief in the possibility of salvation. The Cross means that God does not abandon His purpose because of man's failure.

He neither leaves man to suffer the consequences of his sin, nor does He compel man's obedience by depriving him of the freedom which he had misused. Instead of pursuing either one of these two courses, which from our human experience would seem to be the logical way to deal with such a situation, God, when the fullness of the time was come, sent forth His Son to redeem them that were under the law, that we might receive the adoption of sons. In other words, at the time when on the one hand conditions were ripe for the advancement of God's purpose, but when on the other hand man had so misused them as to turn the opportunity for good into one for evil, God sent forth His son to retrieve the situation, to restore the opportunity which man had forfeited by his sin.

The Cross means that this redemption was effected only by love working through sacrifice. "Ye were bought with a price," says St. Paul. The Cross signifies to us the tremendous sacrifice that had to be made before even the infinite power and love of God could repair the consequences of man's sin, and out of his failure bring forth a new opportunity.

Human Cooperation

While the possibility of redemption depends entirely upon what God does for us through Christ, its realization in life requires human coöperation. God bestows His blessings freely, but He also bestows them wisely, in that He never allows what He does for us to be a substitute for what we are capable of doing for ourselves.

Christ came to be the Saviour of the world. Yet, at the very beginning of His public ministry, He called to His side a group of men that they might be with Him and that He might send them forth. Again, as the moment approached when He was to leave the scene of His earthly ministry, He gathered these men around Him and said to them "As My Father hath sent Me, even so send I you." They were not left dependent upon their own capacities, which were obviously inadequate for so tremendous a task. The assurance was given them that they would receive power, after that the Holy Ghost had come upon them; but it was a power that could become effective only in and through their own activity. Moreover, their activity must be of the same kind as His, an activity of love working through sacrifice. "If any man will be My disciple, let him take up his cross."

As we follow through the centuries God's working out of His purpose, we see the same method repeated at each recurring fullness of the time. What do we mean by a fullness of the time? It means first of all an historical situation which presents an opportunity for an advance in the realization of God's purpose. Unfortunately, it also generally means a misuse of the opportunity thus presented. Either man succumbs to the temptation to use the opportunity to promote his own selfish interests, or the favorable conditions generate such a confidence in his own ability that he attempts to use them for good ends but without any sense of his dependence upon God's guidance and aid.

"What Shall We Do?"

Sooner or later the bad consequences of such a misuse of opportunity become apparent. Confidence gives place to pessimism, hope to a sense of futility. The cry goes up, "What shall we do to be saved?" In their desperation men are disposed to listen to those who come forward with some formula of their own devising which they present as a cure for the ills of the time. It is in such situations as this that we may expect God's call to go out to those whom He invites to be His agents in redeeming the time, restoring the opportunity that has been lost.

Do not the circumstances of our age constitute just such a fulness of the time as would lead us to expect a special call from God? We look back on a long period beginning soon after the Napoleonic wars and extending into the early years of the 20th century, during which a number of factors combined to open up an unparalleled opportunity for progress in human well-being.

Through the aid of science and invention, productivity was so enormously increased that it became possible to meet man's material needs more adequately than ever before. Education, which had formerly been the privilege of the few, was extended to the great mass of the people in most of the Western nations and in at least one of the Oriental countries. Improved communications and international commerce brought peoples and races into such close relationships one with the other that the world seemed to be fast becoming a neighborhood.

The Church extended its missionary activities to the uttermost parts of the earth.

Social and moral reformers were successful in abolishing many abuses and inequalities. Philanthropic efforts to improve living conditions were generously supported. Why should such a period have ended in a catastrophe like the first world war?

Whatever the reason, the outbreak of the war showed that a great opportunity had been missed. This was not realized at the time. Indeed there was widespread confidence that by means of the war the world would be made safe for democracy and permanent peace would be established. The course of events during the 25 years that followed dashed these hopes to the ground. During this period idealism, all good causes in fact, have been steadily on the retreat.

There has broken out a second war, which might well be described as a last stand in defense of those principles about which we were formerly so hopeful.

What lesson do we learn from the signs of the times? Is it not that the attempt to establish human well-being by human effort, guided by human wisdom and using physical power has failed utterly? Even if we assume that the present war will end in a victory for democratic ideals, is there any reason to think that another attempt along these lines will be more successful than the one which has ended so disastrously?

God's Opportunity

Man's extremity is God's opportunity. Should we not then expect Him at such a time as this to issue a call to His Church to coöperate with Him in a great redemptive effort? And if, as is usually the case in times of crisis, God selects some particular portion of the Church to render this service, have we not reason to believe that His choice will fall upon us as Christians of America? This is not because of our superior merit, but rather because we are practically the only considerable body of Christians in the world today whose hands are untied. If we have been spared the horrors of war; if we are enjoying comparative prosperity; if we are still able to maintain our democratic way of life, it does not necessarily mean that we are heaven's favorites or that we have earned these blessings by our own virtues. "Unto whomsoever much is given, of him shall be much required." "We that are strong ought to bear the infirmities of the weak." If we interpret the signs of the times in accordance with these principles, we cannot but conclude that God's call for sacrificial service in a demoralized world is addressed to us.

In this opening service we have invoked God's blessing upon our Convention and have asked for His guidance. If in our devotions we have really communed with God, and if, like St. Paul when Christ was revealed to him on the road to Damascus, we have asked the question, "Lord, what wilt Thou have me to do?" in eager and confident expectation of an answer, do we not hear His reply being brought to us by every sign of the times? If my interpretation of these signals is correct, God is saying to us, as representatives of a great branch of the American Church, "Go forward in service."

Six years ago at Atlantic City we heard God's command, "Go Forward" and in

response we inaugurated a movement whose purpose was the reinvigoration and the rehabilitation of the spiritual life of the Church. We rightly interpreted God's call as an invitation to be with Him. It was a time of great discouragement and spiritual exhaustion. Christ answered our prayers for guidance by the gracious bidding, "Come unto Me, all ye that travail and are heavy laden, and I will refresh you."

Progress in the spiritual life cannot be estimated statistically, yet I feel sure that the emphasis which was placed on the need for its strengthening has been productive of real results. At least those who have been on the lookout for a change for the better can discern some little "stirring in the tops of the mulberry trees."

No one would venture to say that there is no further need for emphasis upon the deepening of the spiritual life, but we have come to the point where Christ bids those who desire to be with Him to follow Him along the paths of service. He did not wait until the disciples had reached spiritual maturity before saying to them, "As my Father hath sent Me, even so send I you." The fact that His promise of the Spirit increased power was conjoined with His command to bear witness unto Him throughout the whole world, suggests to us that there is a point where further spiritual progress becomes dependent upon greater and more effective service.

Weak Made Strong

If then the signs of the times seem to bring us a clear call from God for more effective service, let us not hesitate to respond to it because of our sense of inadequacy. "God hath chosen," says St. Paul, "the weak things of the world to confound the things which are mighty." Moses demurred at the command to go speak unto Pharaoh. "Who am I?" said he, "that I should go?" Jeremiah held back, saying, "Lord, I am but a child." God overruled their objections. Those whom He calls are always unprepared, but He sends them forth with the assurance, "As thy days, so shall thy strength be." What God does require is absolute dedication to Him and to the service to which He calls us.

The first step then, in our response to God's call to go forward in service is re-dedication. Loyalty to God must be our first loyalty. Responsibility for using ourselves and our resources in accordance with His will must take precedence of all other interests. Christ allows no compromise in this respect in those whom He calls to His service. He does assure us that our other interests, insofar as they represent real needs, will not suffer. "Seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you." "If God so clothe the grass of the field, . . . shall he not much more clothe you, O ye of little faith?" These are doubtless hard sayings, but they indicate the attitude and the spirit which are absolute conditions for performing the task which God is now assigning to His Church.

Materialism

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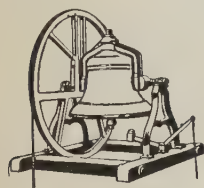
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that men so generally give material needs a prior claim to spiritual and moral needs. They place loyalty to self above loyalty to God. If our service is to be of any use to the world, the first requisite is that it must set an example of complete dedication of ourselves to God. "Thy will be done" must be the supreme law of our life.

"Go forward in service," therefore, means an effort to make every member of the Church feel more deeply his responsibility to God for service. We cannot expect our work to be effective when perhaps half of our membership feels practically no interest in it.

Another step that we must take if we are to go forward in service is the evangelization of that large number of people in America who have no connection whatever with the Church. If the influence of America is to be a real factor in the regeneration of the world it must be much more fully Christianized than it now is. "Israel doth not know, my people, doth not consider," was God's message to Isaiah. Would He not have to say the same thing of our own country—despite the fact that we place on our coins the motto, "In God we trust?"

Go forward in service means more effective evangelistic effort in every parish and in every diocese.

Spiritual Efficiency

It would be impracticable to describe in detail the various kinds of work that are implied in the command, "Go forward in service." It does not indeed mean so much new tasks, as the more effective performance of the tasks already undertaken. Nor does it require new agencies and more committees, but rather the injection of more life, more energy into our existing organizations. It means more aggressive leadership on the part of the clergy, more whole-hearted coöperation from the laity. God calls us to a spiritual task, but if it is to be accomplished in this world we must devote to it all the capacities and all of the resources with which God has entrusted us. A physically lazy man will never be spiritually efficient. God hath chosen the foolish things of the world to confound the wise, but this does not refer to the mentally indolent. "Whatsoever thy hand findeth to do, do it with all thy might" is as important a principle in God's service as in our worldly tasks.

This service in which God bids us to go forward is worldwide in its scope. "America first" seems plausible, but it is not a sound principle in Christian work. The only way to make America Christian is to make it interested in the welfare of the world that lies outside its borders. "There is" says the Book of Proverbs, "that scattereth, and yet increases." The great menace to world welfare today is that aggressive nationalism which leads a country to exploit all the rest of the world for its own benefit.

Christian love knows no boundaries. It transcends differences of race. The spirit that prompts us to do foreign missionary work is the only hope for permanent worldwide peace. Christ was not arbitrary when He bade His disciples, "Go into all the world and preach the gospel to every creature." His purpose was not only to give all of God's children an opportunity to hear the Gospel, but He knew that where the impulse to do this was lacking none of God's children could become Christian in any true sense of the word.

Christian Unity

One final requisite for going forward in service that should be mentioned is a higher degree and better quality of Christian unity. Christ prayed that His followers might be one even as He and the Father are one. That was His ideal of the Church. Loyalty to Him requires that we should strive to realize it. Moreover, the service to which God calls us cannot be fully rendered by a disunited Church.

Twenty-four years' experience as a missionary taught me many lessons, but the one that impressed me most was that any further substantial progress in the effort to transform the kingdoms of this world into the Kingdom of our God and His Christ is conditioned upon progress in the attainment of Christian unity.

"He that hath an ear, let him hear what the Spirit saith unto the churches." God speaks directly to us through our consciences and His call is mediated to us through the signs of the times. Is He not summoning us to more effective service? The conditions in the world prove that something has been lacking in that which we have hitherto rendered. Is it possible to retrieve the situation; to reverse the currents that seem to be running in a direction contrary to God's purpose?

The situation looks unpromising, but our Christian faith bids us expect that at just such a time as this God's redeeming power will be manifested. God's power, however, operates through human agents, whom he selects and calls. Have we not every reason to think that His choice will fall upon the Christians of America? Do not all the signs of the times point to us?

Convention Must Respond

If this is so, I urge this Convention to respond to God's call. We have St. Paul's assurance that all things work together for good to them that are called according to God's purpose. That means that if we dedicate ourselves to this service God will restore through us the opportunity to put the world once more on the road of progress in well-being.

The days are evil, but God, with our coöperation, can redeem them. Shall we not call on the Church to make the venture? It will require effort. It will involve sacrifice. If, however, during the ten years that remain before this 20th century reaches its midway point we can get the human race once more headed in the direction of righteousness, love and justice; once more bring the currents of life into harmony with God's purpose, we may well say with St. Paul, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Massachusetts

New Dean is Instituted at Cathedral Church of St. Paul

The third dean of the Cathedral Church of St. Paul, the Very Rev. Dr. Edwin Jan van Etten, was instituted on September 30th at an 11 o'clock service which, with the luncheon following in the Cathedral Crypt, had a singularly happy, "family" feeling.

This was due in part to the fact that Dean van Etten returns to a community largely composed of friends who knew him during his four years of service as assistant to the Rev. Dr. Alexander Mann, rector of the great parish of Trinity in Copley Square, and now Bishop of Pittsburgh. Since 1918 Dean van Etten has been the rector of Calvary Church, Pittsburgh.

Four bishops, Massachusetts' unique possession, took part in the ceremonies. Retired Bishop William Lawrence, founder of the Cathedral Church, who instituted and preached when the first dean, the late Very Rev. Edmund S. Rousmaniere, took office 28 years ago, preached again on this occasion and gave the closing prayer and benediction; retired Bishop Babcock read the 84th Psalm; Bishop Heron, Suffragan of Massachusetts, read the Lesson; and Bishop Sherrill of Massachusetts, who on October 13th celebrated the 10th anniversary of his consecration, the opening sentences and the Office of Institution.

The same day the new dean spoke informally of plans which are afoot to convert into a chapel a marble corridor on sidewalk level, for the benefit of passersby.

God and the World Crisis

Opening a course entitled God and the World Crisis, Bishop Sherrill of Massachusetts recently presented The Case for the Christian Church in such a time before a crowded audience in the Cathedral Church of St. Paul in Boston.

Succeeding lecturers in the diocesan school to be sponsored by the department of religious education on Thursday evenings through November 21st will include Bishop Heron, Suffragan of Massachusetts, the Rev. Dr. Phillips E. Osgood; the Rev. S. Whitey Hale; the Very Rev. Dr. Edwin J. van Etten, the new dean of the cathedral; Dr. Herbert Gezork of Wellesley College and Newton-Andover Theological Seminary; and other noted lecturers.

Newspapers of the city have shown considerable interest in the lecture series and have given much space to it in their columns.

New York

Parents, Teachers, Choir Members Attend Diocesan School

Parents, Sunday school teachers, choir members, and all others who wish to know more about their Church have been invited to attend a school that is being conducted for their benefit by the board of religious education in the diocese of New York.

Sessions in the Richmond School of Religion began on October 14th and will continue on Monday evenings through November 18th. Classes meet at the Church of the Ascension in West New Brighton.

Courses include Teaching Children Religion, conducted by Miss Mildred K. Grey, and Church Music, by George Dare (both are teachers in New York schools); Church History, the Rev. E. Rowland Taft; Diocesan Missionary Work, the Rev. Ernest M. Winborne, chaplain of Sea View Hospital, Staten Island; Church Symbolism, the Rev. Albert Frost; and Common Sense Religion, the Rev. A. J. Torrey.

North Carolina

Alexander B. Andrews Helped U. S. Help His Diocese

The government unknowingly gave \$3,000 to the diocese of North Carolina when Alexander B. Andrews, well-known Church statistician, recently increased from \$15,000 to \$25,000 the trust fund which he had presented to his diocese.

Attorney Andrews wrote later to the chancellor of Central New York: "My psychology in the matter of gifts to the Church is that if I left a legacy by will, the government would take a 20% cut in

Insurance on Church Property

At the close of the past year THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION had insured the property of 3,169 Episcopal churches, as well as that of many institutions of the Church and of the clergy.

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1939	3,169

Some other reason than that of the desire of the Church to support an institution organized solely for its benefit is necessary to explain the great increase in the number of Episcopal churches insured with it. Without the economies afforded by the Corporation, the advantageous conditions that are granted, and the fact that its settlements of fire losses have been satisfactory, the progress shown by such impressive figures could not well have been made.

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taxes, while if I make a gift during my lifetime, the government contributes 20% which would otherwise go for income taxes."

The interest from the Alexander B. Andrews Fund provides a discretionary fund for the bishop and permits aid to be given where it is most needed.

Mr. Andrews, who is rumored to know more about many people than they know about themselves, is a complete North Carolinian. Born in Henderson, N. C., in 1873, he graduated from the state university in 1893, and has practiced law for many years in Raleigh, where he lives. He has a passion for exact knowledge, and is therefore a keen compiler of statistics. His figures and deductions have appeared often in THE LIVING CHURCH. This last year he made several tabulations of the work of the Pension Fund in the diocese, with the result that more than one delinquent church paid up its arrears. He is a mine of information as to the people of the diocese, and quite as much so as to the alumni of the University of North Carolina. Rarely does he miss a gathering of university alumni, and as a past president of the alumni association, his word and opinion have great weight with the university administration. Besides these interests, he is an active mason.

He now holds the position of chancellor of the diocese of North Carolina, and his opinions are models of thoroughness and completeness.

North Dakota

"Prayers Should be Unremitting"

"These are times when prayers of Christians should be unremitting that God may bring out of the world's chaos a new understanding among the nations of the earth and a peace that shall abide," Bishop Atwill of North Dakota stated in his annual address to the convocation, meeting at St. Paul's Church in Grand Forks on September 24th and 25th.

Retired Bishop Johnson, the preacher at the opening service, spoke of the importance of the home, school, and Church, the institutions which "separate us from barbarism."

The convocation went on record as being ready to give fullest coöperation to the Presiding Bishop's Advance Program.

Delegates to the provincial synod will be: Clerical, John Richardson, Chilton Powell, F. B. Muller; lay, A. S. King, Murray Baldwin, J. G. McCutcheon.

Triennial delegates: Mmes. D. H. Atwill, Gilbert Horton, George Fetton, P. H. Nickel, J. A. Poplar; alternates, Mmes. J. G. Lamont, John Richardson, H. T. Alsop, A. S. King, F. Baker.

Florida

First Field Worker in Religious Education, Youth Work

Largely through the efforts of the Young People's Service League of the diocese, the first full-time field worker in religious education and young people's activities has been appointed in Florida. For three years

the league has been at work securing funds for this purpose.

The field worker is Miss Louise Gehan of Tallahassee, a graduate of the Florida State College for Women, who has been active in the work of the league as a member of St. John's chapter, Tallahassee. She is a former diocesan president of the league and last summer served as director of the junior girls' division at Camp Weed. Last year Miss Gehan received special academic training in religious education.

Bishop Juhan of Florida commented: "It is only fitting that the interest shown in this forward step by the young people should be rewarded by elevating one of their own number to the position."

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"It is a very fine thing for the theological school and, for that matter, for the University of the South to have a man of such merit and attainments on our faculty," said Dr. Alexander Guerry, vice-chancellor of the seminary, soon after the Very Rev. Dr. Fleming James began his new duties as dean of the School of Theology.

Dean James has since 1921 been professor of literature and interpretation of the Old Testament and of social ethics at the Berkeley Divinity School in New Haven, Conn. He is a scholar of wide reputation and a distinguished author, having been joint editor and author, with the Rev. Drs. Burton Scott Easton and Frederick C. Grant, of *The Beginnings of Our Religion*.

The dean's father was a professor at Bexley Hall and, later, at the Philadelphia Divinity School. A brilliant student, the dean had been ordained priest, earned the degree of Doctor of Philosophy in classical languages at the University of Pennsylvania, and graduated from the Philadelphia Divinity School by the time that he was 25 years old.

After several years of mission work in China, Dr. James returned to Philadelphia where he organized a mission in West Philadelphia that later became St. Anna's Church. For nine years before he joined the faculty of the Berkeley Divinity School, he served St. Paul's Church in Englewood, New Jersey.

The Very Rev. Dr. Bayard H. Jones, who has been acting dean of the School of Theology for the past year and one-half will remain with the faculty, continuing his work as professor of Church history and liturgics. Dean Jones is himself an author of note and wishes to devote more of his time to writing, teaching, and study.

18 New Students Enrolled at Seabury-Western

Seabury-Western Theological Seminary opened on September 30th with 18 new students. Two had transferred from other seminaries to the middler class, and two enrolled as specials and 14 as juniors. The total number of undergraduate students is 47, representing a slight increase over last year. Three applications for admission were declined.

Graduate School

Two Presbyterians, One Baptist

The fall term enrolment at the Graduate School of Applied Religion is the largest in the history of the winter session.

"The winter session course is rapidly becoming a recognized phase of theological education," said the Rev. Joseph F. Fletcher, dean. "More and more graduate students are recognizing it as the best possible investment of their diaconate year."

The emphasis of the winter session is

upon the pastoral internship and application of pastoral theology to the problems of human relations in the modern scene, whereas the summer session is intended primarily for seminarians who have not finished their theological course and emphasizes field work experience and general information. In keeping with the school's emphasis upon Christian unity, the student body includes two representatives of the Presbyterian Church and one Baptist.

Sunday School

Teachers Replaced by Faculty Members, Counselors

A staff of "counselors" and "faculty members" has replaced teachers in the Sunday School of Trinity Cathedral, Phoenix, Ariz., and instructors this year include a local rabbi, who is presenting a course on the Old Testament.

The counselors help to conduct classes and act as advisors to the young people; the faculty members are in charge of instruction. The school year, which will consist of 37 Sundays during the fall, winter, and spring, has been divided into five "terms" of six weeks each. Between terms a Sunday has been reserved for corporate Communion for confirmed members.

The summer term will be conducted independently.

Each grade is studying a special subject, such as the Prayer Book, the Life of Christ, etc. Five faculty members will share duties in each grade, for each will teach for one term during the year.

More than 400 students enrolled at the opening session of the fall term, and the Very Rev. Edwin S. Lane, dean of the cathedral, is confident that attendance will soon exceed last year's mark. The plan has been enthusiastically received, and most of the 100 faculty members have been selected, in addition to the 20 counselors in the senior department.

Last year the Sunday school was one of the largest in the Church, having 722 students or 40% of the total Sunday school enrolment in the district of Arizona.

College Work

Sunday Will be Chicago Day at University of Illinois

Sunday, October 13th, will be Chicago Day at the University of Illinois Chapel of St. John the Divine in the diocese of Springfield. On that day an effort will be made to interview every Chicago student and all others from the diocese of Chicago to interest them in the work of the Church at the university.

Dr. Clark Kuebler will address the students at a late afternoon service. In the evening the Ven. Norman Quigg, rural archdeacon of Chicago, and Deaconess Mary C. Hettler will have dinner with the students and speak at the gathering in the Student Center.

Nearly 400 Episcopal students are enrolled at the university.

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BOOKS

ELIZABETH McCracken, EDITOR

Dr. Bowman's Great Book

STUDIES IN THE PHILOSOPHY OF RELIGION.
By Archibald Allan Bowman. Macmillan. 2 vols. \$10.50.

Philosophy at Glasgow with summers at German universities, military service in the reserves and then in the World War, the rigors of prison camps in Germany, a professorship in philosophy at Princeton, and Glasgow again—a vigorously hard-working life in the pursuit of metaphysical truth has borne fruit in this *magnum opus*, which was made in first draft as early as 1924, but revised ever since, and not quite completed (the last chapter especially calls for more elaboration) even at the author's death.

There is a grand deliberate thoroughness in it all. Statements imply problems, and these problems must be discussed, even though the drive of the argument be retarded. But the argument does get on, in the long run.

The argument is essentially from personal experience to what was in primitive peoples animism, in our thought theism. Not the author's personal experience especially, but generally the experience of being a person, a self (definition of which is postponed far too long), a "subject," instead of merely an object of observation, and finding the universe likewise to be not merely objects of observation but a system of acts of persons, and of Universal Person.

Personal experience is the experience of *living*, and religion essentially is "preoccupation" with living. Primitive animism is fully analysed, and Hindu mysticism. There is something about Greek religion and Christianity, but not so much. For this is no description of the psychology of the Christian devout life. But the universal aspects of religion are all the clearer for that.

One of the most valuable sections of the work is the account of the secular attitude. This is really an integral feature of religion as it grows more mature—recognition that some things are *not God*—though time and again it becomes the great adversary.

Everything hinges on the difference between a person living, observing, wishing, acting, fearing, etc., and the things, events, living beings, etc., that he observes. Religion (and theology, its justification) depends on the inner life, rather than on any directly cosmological inferences: it means an "introverted" view of the self and of nature. To this extent (too great an extent, many would say) this book is on the side of subjectivism and personalism and idealism of a sort; but there seems to be a sufficient acknowledgment of the rights of objectivity and the impersonal—in its place.

There is not very much bibliographical help in the few footnotes. It is apparent that the work has been done within the broad stream of British thought, with a bit of Hocking besides. Of acquaintance with German phenomenology, or existential theory, there is no explicit sign, although one feels in many places that Pro-

fessor Bowman has said a really phenomenological or existential thing without calling it so.

The author's great teaching power is shown throughout. The book is not difficult reading; at least it is far less difficult than the complexity of the thought ordinarily would necessitate. And it is very well published.

MARSHALL BOWYER STEWART.

Stalin and Russia

STALIN. By Eugene Lyons. Lippincott. \$2.50.

Everybody who is interested in Russia has read Eugene Lyons' *An Assignment in Utopia*. Now this remarkable journalist and editor follows up this work with a biography of Stalin.

Mr. Lyons went to Russia a few years ago as an enthusiastic friend of Bolshevism. He and his young wife were glad to "endure harshness" for the glorious cause in the emancipated proletariats' heaven. Mr. Lyons represented the United Press. He even interviewed Stalin. At close range he saw it all, and revolted. The murders, other crimes, cruelty, licentiousness, tortures, plots, and resultant miseries of the people, disgusted him completely, and he threw up his job, came home, went to work at the Assignment. Its 600 smoking pages have told a sorry tale indeed.

His *Stalin* is a pitiless exposé of the detestable and unscrupulous criminal who gradually undermined Lenin and grabbed the reins of despotic power as head of the gangster government now crushing Russia. Stalin is a low-born Asiatic Georgian, whose early training was in a monastery school of the Orthodox Church, which he scornfully hated from the outset. He flung himself into the revolution, stopping at nothing which stood in the way of his personal advancement. The picture shows us one of the worst monsters of all political history, one much worse than the most savage czar.

Eugene Lyons is now the editor of the *American Mercury*. He has done a fine deed in thus stripping the mask from the unspeakable Stalin.

JOHN HENRY HOPKINS.

A "Shorter Bible"

THE STORY OF THE OLD TESTAMENT. By W. K. Lowther Clarke. Macmillan. \$2.00.

THE STORY OF CHRIST AND THE EARLY CHURCH. By W. K. Lowther Clarke. Macmillan. \$1.50.

These two pretty volumes together make a "shorter Bible," in which Dr. Clarke lets the text of the familiar versions tell the story; his editing being limited to the selection and arrangement of the passages, with occasional notes and copious illustrations, many of them in color.

For the task no one could be better fitted than the General Secretary of the SPCK; and while readers of 14 or 15 are presupposed, adults will likewise find much profit

in the books. The illustrations—many of them dealing with archeological matters—are especially well chosen, while the (unnamed) artist who illustrates the Gospel story has given the figure of Christ a strength and intensity that are most welcome. But some day will not some one picture the Crucifixion with some attention to historic possibility? B.S.E.

C. F. Andrews' Last Book

THE INNER LIFE. By C. F. Andrews. Harpers. Pp. 123. \$1.00.

Since the publication of this book, the author has died after a period of ill health. He was widely known as an interpreter

of Indian thought and an authority on the affairs of British India. Drawn by desires for a contemplative life that demands a measure of seclusion, he nevertheless obeyed an apostolic urge that caused him to travel widely as a missionary speaker.

The present volume is partly autobiographical. It tells of his own spiritual aspirations and growth, of his friendships in India with Sadhu Sundar Singh, Tagore, and Gandhi, of his work in South Africa and his journey round the world, and of his sympathy with the Oxford Groups Movement. He describes his book as an attempt to "give a consecutive narrative of what I owe to Christ in my inner life and how I have sought there to find Him," and he adds that he longs greatly "in the sort time that now remains, to give myself wholly to His service." The time proved to be indeed short.

MOTHER MARY MAUDE, C.S.M.

On Christian Ethics

CHRISTIAN ETHICS IN HISTORY AND MODERN LIFE. By Alban G. Widgery. Round Table Press. Pp. 318. \$2.50.

Professor Widgery of Duke University writes for us a survey of Christianity as an ethical system, with references to its historical background, its development through the history of the Christian Church, and its application to modern problems. In comparison with such a recent study as Dr. Osborn's *Christian Ethics*, this book seems somewhat slight; on the other hand, it does have that sense of historical continuity from New Testament times to the present which was so noticeably lacking in the other volume.

On the whole, the author may be said to accept the fundamental positions of the traditional Christian ethic, although his views on marriage, divorce, etc., are more "liberally" stated than is often the case. The serious defect of the book, for this reviewer, is the absence of a really sound theological background. Dr. Widgery's position generally, on this matter, seems to approach liberal Protestantism of the early decades of this century; and we must regard that position as inadequate.

W. NORMAN PITTENGER.

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THE PSALMS FOR EVERY DAY. With a thousand illustrations from life and literature. By Jane T. Stoddart. Cokesbury Press. Pp. ix-382. \$3.50.

The numerous short illustrative passages from many authors collected by Miss Stoddart are grouped to follow the arrangement of the Psalms in the Prayer Book, and this suggests that they are intended for daily readings. They are for the most part anecdotal and have each for its subject a phrase or passage from the Psalms for the day.

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ANNOUNCEMENTS

Died

BOUTON, MRS. KATHARINE S. YOUNG, wife of Burrett B. Bouton, superintendent of Howe School, daughter of the Rev. and Mrs. Charles Herbert Young, on September 27, 1940.

PECKHAM, WILLIAM DAVID, senior warden St. George's church, Utica, N. Y., died unexpectedly on September 9th. He is survived by his widow and daughter.

VAN NOSTRAND, DEACONESS NORA A., daughter of the Rev. Aaron van Nostrand and Mary Dunlap, his wife, died on September 9th at Colorado Springs, Colo. She was a graduate of St. Faith's Training School for Deaconesses and worked in the parishes of All Souls', New York; Gethsemane, Minneapolis; and Good Shepherd, Colorado Springs.

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MUSIC

REV. JOHN W. NORRIS, EDITOR

Two Convention Exhibits

One Booth Devoted to the Revised Hymnal

Church music is featured again this year in two booths in the non-commercial section of Exhibition Hall at General Convention. One booth deals with all phases of the subject, while the other is being operated to furnish information concerning the report of the Joint Commission on the Revision of the Hymnal which is being presented at this Convention.

One of the great difficulties in dealing with reports of previous hymnal revisions has been the time element which should be given to questions from the floor of the houses of Convention. It is impossible for the Commission to do more than to present its report and ask for adoption or rejection. It has taken the Hymnal Commission three years to prepare this report. If time were taken for a discussion of every hymn in which individuals may be interested, the sessions of Convention would have little time for anything else.

At the same time the Commission recognizes that the bishops and deputies should have some opportunity of asking questions about the report and receiving adequate answers. The report has long since been in their hands, and they have had an opportunity to study it carefully. By providing a place where the questions which have arisen in their minds may be answered, it is the belief of the Commission that it is doing a real service to the members of Convention.

The hymnal booth is No. 68 in exhibition hall and is in charge of the secretary of the Commission. He has all of the records of the Commission's actions available and is ready at all times to meet those who are interested in the work which has been done.

The booth on Church music is again conducted by the commission on Church music of the diocese of Pennsylvania. Three years ago this commission did a splendid piece of work in equipping and operating such a booth. That it supplied a need was shown by the fact that in the 10 days during which it operated, more than 400 registered visitors came to the booth. Many of those visiting the booth were persons with problems concerning the conduct of the music in their own parishes.

The booth this year is in charge of the Rev. N. Herbert Caley of Philadelphia, who is chairman of the diocesan commission. The booth is equipped with music, anthem, and instrumental lists, and lists of books dealing with the general subject of Church music.

This booth has been made possible by the convention of the diocese of Pennsylvania. The convention, at its annual meeting in May, appropriated funds to defray the expenses of conducting such a display, having expressed its satisfaction in the leadership displayed by the diocesan commission and wishing to aid in furthering its contribution to the general Church.

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Reunion of Curates

37 Clergy Assisted Dr. Lewis

Probably for the first time in the history of the Church, 29 curates who had served the same rector have gathered to participate in a service of thanksgiving for his life. All but eight of the 37 living former curates of the late Rev. Dr. John N. Lewis met at St. John's Church, Waterbury, Conn., on the evening of September 11th.

Duly impressed by the unusual happening, the *Waterbury American* secured a picture of the curates. Journalistic humor crept into the situation when one important letter of the caption was lost in the presses,

have perhaps a universal application as well as a local one:

"Forty years our rector has walked with God, extending to his fellow man the Bread of Life. Forty years—winter and summer, day and night, giving of himself without stint, without reserve—You, who know him best—You, who have heard him coming down the street on a winter's night answering a mercy call—You, who have felt the warmth of his handclasp in that hour of your great trial—the courage he has given you with his smile—the hours that he has spent at your side in that battle of your life, that battle against sin, against ruin, against death—God grant he has not given you too much—that he still may have



FORMER CURATES OF ONE RECTOR: They attended a service of thanksgiving for the life of the late Rev. Dr. John N. Lewis.* (Stockmann Photo.)

and the curates became identified as "part of the array of rominent [Rome+imminent?] clergymen who gathered here last night."

Included among the "rominent clergy" who attended the reunion were Bishops Ludlow of Newark, Dallas of New Hampshire, and Hobson of Southern Ohio. Dr. Lewis was the rector of St. John's for 40 years before his death in April.

The Rector

An Equal Tribute Was Paid to His Wife

When a rector has served his church well and approaches a milestone in his career, his congregation very often tries in vain to put its appreciation into adequate words. The following words inscribed on a plaque presented by St. Saviour's parish, Bar Harbor, Me., to the Rev. William E. Patterson in the 40th year of his ministry,

*Among the former curates who were present at the service were the clergymen pictured above: (left to right, seated) G. L. Barnes, C. T. Hall, Bishop Ludlow, Bishop Dallas, M. A. Barnes, J. H. Fitzgerald, G. H. Frazer, Bishop Hobson, S. W. Wallace; (standing) R. S. Beecher, William Brewster, C. W. Welsh, R. C. Batchelder, G. R. Millard, F. O. Ayers jr., R. S. Emrich, E. M. McKee, S. A. Budde, T. H. Chappell, J. N. Barnett, R. S. Hubbard, R. C. Hatch, R. W. Barney, J. H. Titus, C. L. Taylor, G. V. Hemsley, P. R. Williams.

life and strength and courage to go on, to higher things, to greater responsibilities, to broader activities—should he be called."

An equal tribute was paid to Mrs. Patterson, for the plaque also said: "And the rector's wife—what matters it, whether it be the baby's teething, the baking of a cake, the growing of a beautiful flower, or sitting the long night holding the hand of some one in utter extremity—No one can tell the story of her love and devotion as she has stood by the rector's side through these long years of service—a living flame of righteous goodness, God bless her."

Christian Citizenship

A Course for Young People

A class in Christian citizenship is being offered each week at Christ Church, Second Street above Market in Philadelphia. After reviewing the organization, powers, and responsibilities of the three branches of the federal and state government, the class will study the municipal government of Philadelphia. The last part of the course will be devoted to a discussion of what Christian individuals and civic groups are doing to improve their government and how young people can take part in such activities.

The class meets at 10:20 A.M. on Sundays and is open to young men and women, 18 to 21 years of age.

Communion Cruets

This is an announcement of real interest, we believe. For months past, church after church has been inquiring for one half pint glass communion cruets, with handles, an etched I.H.S., and cross stoppers. For months past also, the Hitler person has disrupted the supply of these from the usual European glass centers, and has been the means of higher prices to all our churches. (Who'd ever imagine we'd feel his evil bane as closely as in our necessary Eucharistic vessels?) Now, we are thankful to say, we have just completed arrangements with a reasonably consistent American source of supply, who will do one half pint cruets for us, as described above, so we can sell them to you at \$11.00 per pair, plus postage.

As factory conditions are liable to change overnight in these uncertain days, we can only hope that you will immediately avail yourselves of this service and opportunity which we have been working on for months to make possible.

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BUSH, REV. FREDERIC F., JR., formerly in charge of St. Ann's Church, Bridgehampton, N. Y. (L. I.); is rector of the Church of the Epiphany, Brooklyn, N. Y. Address, 1808 E. 18th St.

COBB, REV. RODNEY F., formerly in charge of Trinity Church, Princeton, N. J.; is in charge of Trinity Church, Rochester, Pa. Address at the rectory.

EASTMAN, REV. REGINALD W., formerly rector of Galilee Church, Virginia Beach, Va. (S. V.); to be rector of Redeemer Church, Sarasota, Fla. (S. F.), effective November 15th. Address at the rectory.

FRANCE, REV. ALFRED O., formerly rector of Advent Church, Devils Lake, N. Dak.; is rector of St. James' Church, Marshall, and of St. Mark's, Tracy, with address at Marshall, Minn.

LEFFLER, REV. JOHN C., formerly rector of St. John's Church, Ross, Calif.; to be rector of St. Luke's Church, San Francisco, Calif., effective December 1st.

MORGAN, REV. A. RUFUS, formerly rector of St. John's Church, Columbia, S. C.; to be rector of St. Agnes' Church, Franklin, N. C., and associated missions, effective November 1st. Mr. Morgan is also to be business manager for Kanuga Lake Church conference grounds near Hendersonville, N. C. From June 1 to September 1, his address will be Kanuga Lake, Hendersonville, N. C.

NEWMAN, REV. BERNARD C., formerly rector of St. Paul's Church, Kittanning, Pa.; to be rector of St. Peter's Church, Uniontown, Pa. (P.), effective November 1st. Address, 56 Morgantown St.

SECCOMBE, REV. ALFRED B., formerly assistant at University, Va.; to be chaplain of Yale University, New Haven, Conn., effective December 1st.

New Addresses

JONES, Rt. Rev. Paul, LL.D., formerly 509 Xenia Ave.; 118 Center College St., Yellow Springs, Ohio.

PEABODY, Rt. Rev. MALCOLM E., D.D., Office: 437 James St.; Residence: 847 James St., Syracuse, N. Y.

SHEPARD, REV. DR. CHARLES N., formerly 9 Chelsea Square; 520 W. 114th Street, New York City.

Resignations

MILLS, REV. W. HOWARD, as vicar of St. Mark's Church, San Diego, Calif. Address, 3085 Polk Ave. San Diego, Calif.

Ordinations

PRIESTS

LEXINGTON—The Rev. BENJAMIN WILLIAM TINSLEY was ordained to the priesthood by Bishop Abbott of Lexington in St. Peter's Church, Paris, Ky., September 21st. He was presented by the Ven. Gerald H. Catlin, and is in charge of Christ Church, Pikeville, and Big Sandy Valley mission stations, with address at Pikeville, Ky. The Rev. George R. Madson preached the sermon.

LOUISIANA—The Rev. IVESON BATCHELOR NOLAND was advanced to the priesthood by Bishop Jackson of Louisiana in St. James' Church, Baton Rouge, October 3d. He was presented by the Rev. Philip P. Werlein, and is assistant at St. James' Church. Address, 2909 Laurel St., Baton Rouge, La. The Rev. Dr. Malcolm W. Lockhart preached the sermon.

OREGON—The Rev. HAROLD V. MYERS was advanced to the priesthood by Bishop Dagwell of Oregon in St. Stephen's Cathedral, Portland, September 28th. He was presented by the Very Rev. Dr. H. M. Ramsey, and is vicar of St. Paul's Church, with address at 7627 S. E. Martins, Portland, Ore. The Rev. Richard F. Ayres preached the sermon.

WESTERN MICHIGAN—The Rev. DAVID R. COCHRAN was ordained to the priesthood on September 14th, by Bishop Whittemore of Western Michigan in St. Mark's Church, Grand Rapids, Mich. He was presented by the Rev. Dr. H. Ralph Higgins, and is head of the department of religious education at St. Mark's Church School. The Rev. Gordon B. Galaty preached the sermon.

WEST MISSOURI—The Rev. ROB ROY HARDIN was advanced to the priesthood by Bishop Spencer of West Missouri in Christ Church, Lexington, Mo., July 25th. He was presented by the Rev. Easton E. Madeira who also preached the sermon. Mr. Hardin continues in charge of Christ Church, Lexington, Mo.

DEACONS

KANSAS—JOHN R. CHISHOLM was ordained to the diaconate by Bishop Fenner of Kansas in St. Paul's Church, Coffeyville, September 15th. The candidate was presented by the Rev. V. Louis Livingston, and the Bishop preached the sermon.

MARYLAND—RAYMOND E. ABBITT was ordained deacon by Bishop Helfenstein of Maryland in Emmanuel Church, Baltimore, September 18th. He was presented by the Rev. Theodore P. Ferris, and sails in October to serve in the Philippine Islands. Address, Upi, Cotabato, Mindanao, P. I. The Rev. Edward R. Noble preached the sermon.

LOUISIANA—ROBERT HENRI MANNING was ordained deacon by Bishop Jackson of Louisiana in St. Andrew's Church, New Orleans, September 15th. The candidate was presented by the Rt. Rev. James C. Morris, D.D., and will continue studies at Sewanee, with address at St. Luke's Hall, Sewanee, Tenn. The Rev. Girault M. Jones preached the sermon.

Degrees Conferred

THE RUSSIAN ORTHODOX THEOLOGICAL INSTITUTE OF PARIS on April 30th conferred honorary degrees upon Bishop Perry of Rhode Island, the Rev. Dr. William H. Dunphy of the Philadelphia Divinity School; and the Rev. Lauriston L. Scaife, executive secretary of the Russian Theological Academy Fund.

Lay Workers

ELLIS, MISS MARY E., a teacher at St. Mary's School for Indian girls, Springfield, S. D., is a UTO worker at the school, succeeding Miss Beth Harkness, who left in August to join the staff of St. Mary's School, Shanghai.

ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 744 North Fourth street, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

REFUGEE CHILDREN

Trinity Church, Hannibal, Mo.	\$25.00
Offering at Galilee, Lake Tahoe, Nev.	18.00
Eugene H. Thompson jr.	5.00
Y.P.S.L., Trinity Parish, Miami, Fla.	5.00
	\$53.00

CHINA EMERGENCY FUND

The Little Gate, Hampton Falls, N. H. (orphans in district of Hankow)	\$12.75
Anonymous, Baltimore, Md.	5.00
	\$17.75

RUSSIAN SEMINARY IN PARIS

Eugene H. Thompson jr.	\$ 5.00
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AMERICAN CHURCH UNION CYCLE OF PRAYER

OCTOBER

20.	St. Peter's, Peekskill, N. Y.
21.	St. Andrew's, Stamford, Conn.
22.	Trinity, Geneva, N. Y.
23.	St. Paul's, Norwalk, Conn.
24.	St. Paul's, Winter Haven, Fla.
25.	St. James', Griggsville, Ill.
26.	St. Paul's, Doylestown, Pa.

DEATHS

☞ "Rest eternal grant unto them, O Lord, and may Light perpetual shine upon them."

Richard Bolton, Priest

The Rev. Richard Bolton, retired, formerly priest in charge of Trinity Church, Natchitoches, La., died at his home in East Natchitoches on September 4th, at the age of 59 years.

The Burial Service was held from Trinity Church, Natchitoches, on September 5th, with the Rev. W. E. Vann of Mansfield, La., officiating. Interment was in the American Cemetery in Natchitoches.

Mr. Bolton, who was educated at Masonic College in Dublin, also served churches in Wisconsin, Illinois, Florida, Maryland, Vermont, and Mississippi.

Charles A. Burritt, Priest

The Rev. Charles A. Burritt, a retired priest who had spent his entire ministry in Colorado, died at the Oakes Home in Denver on September 29th.

Mr. Burritt retired in November of 1933. From 1929 until 1932 he was the warden of St. John's College, Greeley, Colo.

Richard Upjohn, Priest

The Rev. Richard Russell Upjohn, for many years active in churches in the New York area, died in his home in Stamford, Conn., on September 26th at the age of 81.

Before his retirement 10 years ago, he was rector of the Church of the Advent, Brooklyn. Previously Mr. Upjohn served as curate at the Church of St. Mary the Virgin, and at the Church of the Transfiguration (the Little Church Around the Corner) in New York.

He leaves two daughters, Mrs. Stephen B. Fish jr. and Mrs. John H. Barton, and two grandchildren.

M. Lloyd Woolsey, Priest

The Rev. M. Lloyd Woolsey, retired priest, died in Southwest Harbor, Me., on September 16th, aged 85 years.

Graduated from the General Theological Seminary in 1881, he served churches in New York, Maryland, Kentucky, Vermont, and New Jersey. Holy Prayer Church, Newark, N. J., was his last charge.

He was married in 1888 to Miss Katherine Osborn, who died several years ago. They had no children. The Burial Office was read in St. John's Church, Southwest Harbor, on September 18th, by the Rev. Bradford W. Ketchum, who was assisted by the Rev. Ernest O. Kenyon and the Rev. Herbert B. Pulsifer. The body was brought to Utica, N. Y., where a Requiem was celebrated in St. George's Church.

George McReynolds

"The telephone I am using was installed here over 40 years ago by George McReynolds, in response to an appeal for such a service," said Canon David E. Gibson of the Cathedral Shelter in Chicago when he telephoned recently to the Rev. Ray E. Carr. Mr. McReynolds' rector, about the well-known layman's death. "Every year since that time," he added, "Mr. McReynolds has sent a check to pay for the telephone service."

Thus another of the numerous benefactions of the man who had been one of Chicago's most prominent laymen came to be more generally known. Mr. McReynolds died in Chicago on September 8th after a brief ill-

ness. A memorial service was held on September 29th at St. Peter's Church.

Mr. McReynolds was active in the Church and in the insurance business. Born in 1854, he attended Racine College. He was fond of telling how his position as prefect at the

school later gave him the coveted privilege of breakfasting each Sunday with the beloved Dr. DeKoven.

Besides holding numerous diocesan and parish offices, he conducted a young people's Bible class at St. Peter's for the past 20 years.

The funeral was held at St. Peter's on September 10th and conducted by Mr. Carr and the Rev. E. Reginald Williams. He is survived by his son, Douglas, and his grandson, George McReynolds. Interment was in Springdale Cemetery, Peoria.



CHURCH SERVICES



DISTRICT OF COLUMBIA

St. Agnes' Church, Washington

46 Que street, N. W.

REV. A. J. DUBOIS, S.T.B., Rector

Sundays: Low Mass, 7:30 A.M. Sung Masses, 9:30 and 11 A.M. Solemn Evensong, Sermon, and Benediction, 7:30 P.M.

Daily: Mass, 7 A.M.

Intercessions: Friday, 8 P.M.

Confessions: Saturday, 7:30 to 8:30 P.M.

MONTANA

St. Peter's Pro-Cathedral Helena, Montana

VERY REV. CHAS. A. WILSON

Sunday Services: 8 & 11 A.M.

NEW YORK

The Cathedral of St. John the Divine Amsterdam avenue and 112th street New York City

Sundays: 8 and 9, Holy Communion; 10, Morning Prayer; 11, Holy Communion and Sermon; 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (7:30 and 10 on Saints' Days); 9, Morning Prayer; 5, Evening Prayer.

Organ recital, Saturday at 4:30

NEW YORK—Continued

St. Bartholomew's Church, New York

Park avenue and 51st street

REV. GEO. PAULL T. SARGENT, D.D., Rector

Sunday Services

8:00 A.M., Holy Communion.

9:30 and 11 A.M., Church School.

11:00 A.M., Morning Service and Sermon.

4:00 P.M., Evensong. Special Music.

Holy Communion at 10:30 A.M. on Thursdays and Saints' Days. The church is open daily for prayer.

Church of the Incarnation, New York

Madison avenue and 35th street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, and 11 A.M., 4 P.M.

Wednesdays and Holy Days: Holy Communion, 10 A.M.

Fridays: Holy Communion, 12:15 P.M.

St. James' Church, New York

Madison avenue at 71st street

THE REV. H. W. B. DONEGAN, D.D., Rector

8 A.M., Holy Communion.

9:15 A.M., Church School.

11:00 A.M., Morning Service and Sermon.

8 P.M., Choral Evensong and Sermon.

Holy Communion, Wednesday 8 A.M. and Thursday, 12 noon.

NEW YORK—Continued

St. Luke's Chapel Trinity Parish

Hudson street below Christopher

Holy Communion

Sundays: 8, 9:30, 11 A.M.

Weekdays: 7, 8 A.M.

Church of St. Mary the Virgin, New York

46th street between Sixth and Seventh avenues

REV. GRIEB TABER, D.D., Rector

Sunday Masses: 7, 8, 9, 10, and 11 A.M.

Evensong, with Address and Benediction, 8 P.M.

Weekday Masses: 7, 8, and 9:30 A.M.

Confessions: Thursdays, 4:30 to 5:30 P.M.; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9 P.M.

RESURRECTION 74th Street East of Park Ave.

THE REV. GORDON WADHAMS, Rector

Sunday Masses: 8, and 9:30 A.M.; weekdays, 7:30, except Monday and Saturday, 10 A.M.

St. Thomas' Church, New York

Fifth avenue and 53d street

REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 and 11 A.M. and 4 P.M.

Daily Services: 8:30 A.M., Holy Communion;

12:10 P.M. Noonday Service (except Saturday).

Thursdays: 11 A.M., Holy Communion.

Little Church Around the Corner

TRANSFIGURATION 1 East 29th St., New York

REV. RANDOLPH RAY, D.D., Rector

Communion, 8 and 9 A.M. (daily, 8 A.M.)

Choral Eucharist, Sermon, 11 A.M.

Vespers and Devotion, 4 P.M.

Trinity Church

Broadway and Wall street

In the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector

Sundays: 8, 9, 11 A.M., and 3:30 P.M.

Weekdays: 8, 12 (except Saturdays), 3 P.M.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets

REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 A.M.; Matins, 10:30 A.M.; High Mass, 11 A.M.; Evensong, 4 P.M.

Daily: Masses, 7 and 7:45. Also Thursdays and Saints' Days, 9:30 A.M.

Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

SOUTH FLORIDA

St. Luke's Cathedral, Orlando

VERY REV. MELVILLE E. JOHNSON, Dean

Sundays: 7:30 A.M., Holy Communion; 9:30 A.M., Sunday School; 11:00 A.M., Morning Prayer (Holy Communion 1st and 3d Sun.).

Convention Services in Greater Kansas City

The clergy of churches listed below cordially invite all persons attending the 1940 General Convention of the Episcopal Church to visit these churches for the services noted. The clergy extend a cheerful, friendly welcome to every out-of-towner.

Kansas City, Mo.

Grace and Holy Trinity Cathedral 415-25 West 13th Street

Very Rev. C. W. Sprouse, Dean

Sundays: 8 and 11 A.M.

Weekdays: 7:30 A.M.

St. Andrew's Church

Meyer Blvd. and Wornall Rd.

Rev. Dr. Earle B. Jewell, Rector

Sundays: 8, 9:30, 11 A.M.; 6:30 P.M.

Friday: 10:30, 11:15 A.M.

St. John's Church

517 Kensington Avenue

Rev. J. B. Matthews, Rector

Sundays: 7:30, 9:30, 11 A.M.

St. Mary's Church

13th and Holmes Streets

Rev. E. W. Merrill, Rector

Sundays: 7:30, 9:00, and 11:00.

Matins, 10:45.

Weekdays: 7:30 daily; others as announced.

Kansas City, Kans.

St. Paul's Church

18th and Washington Blvd.

Rev. Carl W. Nau, Rector

Sundays: 7:30, 9 and 11 A.M.

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The author of these books is a well known English clergyman. Fr. Andrew is acknowledged as one of the greatest devotional writers, if not the greatest in England today. His books have enjoyed a wide circulation in this country, as they have in England, and here we offer a selection of his most popular writings.

Recently Published

THE SONG OF REDEEMING LOVE

In a small book of 64 pages, Fr. Andrew takes the Benedictus and presents eight short meditations. This book is helpful and enlightening and shows clearly the author's deep faith which he interprets in simple language for others.
Price, 60 cts.

THE WAY OF VICTORY

A book of 172 pages covering meditations for Lent and after. In the *Introduction* the author states that these meditations came into being in preparation for and thanksgiving after Holy Communion, day by day. The 50 that have been chosen group themselves round the figure of the Divine Saviour, kneeling in spiritual conflict in the wilderness and the garden, and consummating the perfect victory, won in His prayer, in the act of divine love which accepted the sacrifice of the Cross. *Price, \$1.00.*

THE ADVENTURE OF FAITH

Before a large gathering of people of various religious beliefs in the City of London, the author was requested to set forth what Christianity meant to him. The address was so well received that Fr. Andrew enlarged the scope of the argument for book publication. The book was written while the author worked as a missionary amid the spaces and silences of South Africa. *Price, \$1.00.*

THE SOUL'S DISCIPLESHIP

A devotional book on the "Anima Christi." It is quite evident that Fr. Andrew derived much comfort from the lines of this great prayer and he is interested in passing on to others some of the help which he found in it. Fr. Andrew wrote these meditations in a chapel of a mission station on the African veld. 154 pages. *Price, \$1.00.*

MEDITATIONS FOR EVERY DAY

These meditations have all had their origin in the time of prayer. Every one of them came into being either in a Chapel or in a religious cell before the crucifix. The author shares with his readers his own meditations. Beginning with Advent, Fr. Andrew presents a daily meditation for the entire Christian Year, centering the Sunday meditations on the Gospel for the Sunday. An unusually fine book of 368 pages. *Price, \$2.40.*

THE MELODY OF LIFE

This book of meditations follows the Christian Year. Fr. Andrew in the *Introduction* says, "To discover the will of God for one's life, and to bring one's will into harmony with His will, must be the deliberate desire of every Christian. And to discover the mind of Christ Godward and manward, and to bring one's own human mind into harmony with His thought, must be the aim of every sincere Christian thinker; to achieve this harmony will be to bring melody into life." 195 pages. *Price, \$1.40.*

THE SYMBOLISM OF THE SANCTUARY

A small book of 62 pages setting forth the plain message of the Gospel, which has given birth to the symbolism of the sanctuary. These seven addresses were given on The Sanctuary Lamp, The Altar, The Tabernacle, The Altar Candles, The Sacred Vestments, The Crucifix, and The Incense. *Price, 60 cts.*

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